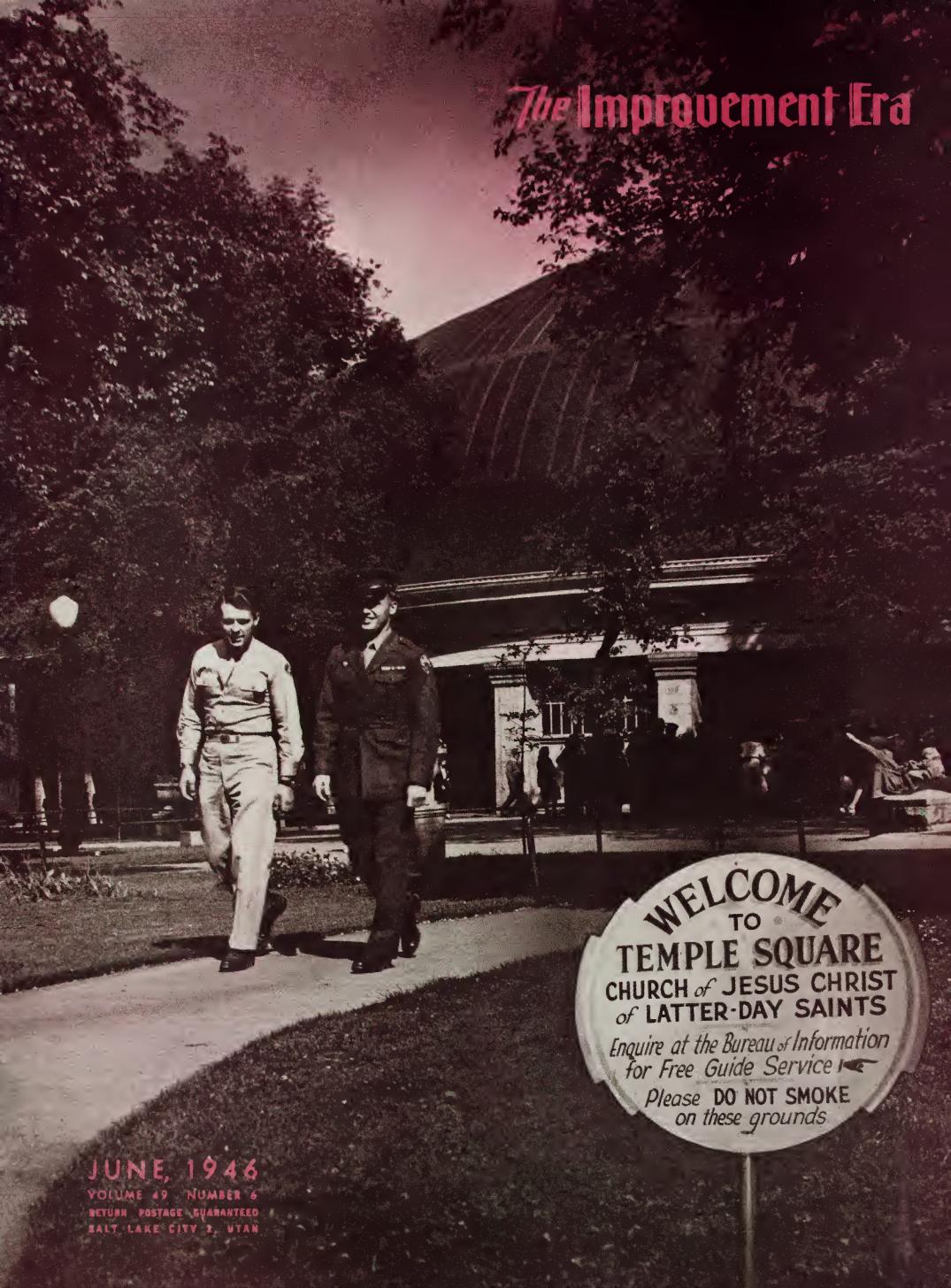


The Improvement Era



JUNE, 1946

VOLUME 49 NUMBER 6

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THE FLAME FAMILY ...



FLEXY SPIES ON A MIDNIGHT RAID

Ha! Cook joins crook enjoying ill-gotten gains. Who says crime doesn't pay? U'm'm. Swell cold roast and... that's a VERY attractive negligee, darling.

Might as WELL join in. Wouldn't be enough roast left for tomorrow's lunch, anyway. But don't think you can square yourself with compliments.

Pssst! It's I, Flexy, folks! I helped her cook that delicious roast... with flexible heat control. And here's the recipe, tested by your gas company's Home Service Department. Try it!



CROWN ROAST OF LAMB

Lamb crown
2 cups dry bread crumbs
½ cup chopped celery
½ cup button mushrooms
and stock
2 tablespoons grated onions
4 tablespoons butter
Salt and pepper
Bacon or salt pork slices

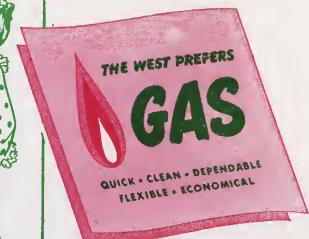
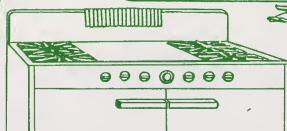


Have crown roast prepared at market. Wrap rib ends with bacon or salt pork slices to prevent charring. Season with salt and pepper, then place crown right side up on rack in open roasting pan. Combine other ingredients for a stuffing. Lay bacon slices on top. Roast in slow gas oven (300°), allowing 30 to 35 minutes per pound. To serve, remove bacon or salt pork from rib ends, and replace with paper frills. If no stuffing is desired, place crown upside down and roast.

(This recipe was supplied by your gas company's Home Service representatives.)

Am I lucky!
Marvelous
meals and
KISSES, too.

So! Jumping at conclusions again. Of course, you DID buy me this gorgeous "CP" gas range. Why, with the automatic oven heat control, that roast almost cooked itself... Last one upstairs turns out all lights!



MOUNTAIN FUEL SUPPLY COMPANY
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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

IT has been reported that the speed of growth of potatoes has been increased 100 percent by treatment with ethylene gas.

NEW trees have been measured to be about 3,200 years old, and oaks about 1,500.

A MAN standing erect on an airplane wing traveling 115 miles an hour would have to brace himself with a force equal to his own weight to keep from being blown off. Dr. H. G. Armstrong has demonstrated indirectly that the pressure of wind blowing 800 miles an hour could be tolerated by a well-supported body, except for the friction of the skin, and for the fact that the clothing would be blown off, and that breathing would be impossible.

MEASUREMENTS on snow melting and evaporation by A. R. Croft in the Wasatch Range in central Utah found that the snow melted at a maximum rate of almost two inches of water a day. If the air was not allowed to move over the snow, the melting was above half as much, but if the snow surface was darkened with dust and soot, the melting was twice as great; the maximum evaporation rate is one sixteenth of an inch of water per day.

A SURVEY by Chrysler Corporation has found that just under a third of the over fourteen million centrally heated homes in the United States have automatically operated furnaces. Of the automatic types, about half are oil fired, a quarter gas, and about one percent stoker.

LAVA cools only an inch a year on the surface, and much slower in the depths, it has been found in Hawaii.

A SUBSTITUTE for shellac from India has been developed from a resin named "zein" derived from corn. Though it is superior to shellac in many qualities it is not suitable for phonograph records.

THE Arabic language, used by about 250 million people has about three hundred different words for "horse," with scores of highly poetic words and synonyms to describe horses of almost every age and kind. There are also many hundred different words for "camel" and for "sword."



When a fellow's hungry



— or a gal is tired



— or a picnic's going on



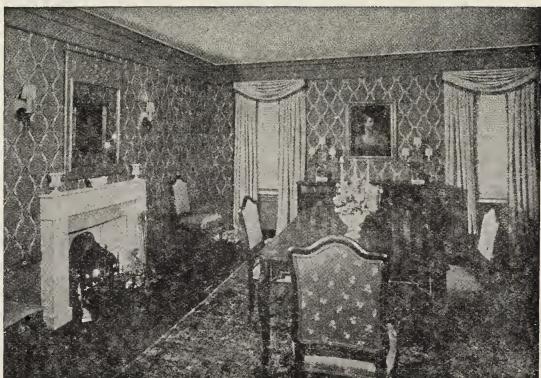
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The Cover

SINCE June conference is the official "welcome home" for the servicemen and women, this cover indicates the spirit of friendliness that will prevail on that occasion, June 7, 8, 9, 10. The reception will be held outside the tabernacle on Temple Square, and the general sessions will convene in the historic building. The cover is from a photograph by Hal Rummel, adapted for cover use by Charles Jacobsen.

*

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JUNE, 1946

VOLUME 49, NO. 6

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

*

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Spring's Lament

By

Elizabeth Jane Haring

I'M really sorry for the skies—
They've wept and wept
Because of times so out of tune—
And now it's hard to wipe the tears
From out their eyes
To laugh with June!

*

Rebroadcast of "Sunday Morning on Temple Square"

BEGINNING June 2, KSL will rebroadcast the "Sunday Morning on Temple Square" broadcast by transcription at tent to ten thirty p.m. Mountain Standard Time. Remember, if you live in an area where there is KSL coverage, it is 1160 on your dial every Sunday evening when it's ten o'clock in the mountains.

*

Executive and Editorial Offices:

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All manuscripts must be accompanied by sufficient postage for delivery and return.

"Defile Your Tabernacle and GOD WILL DESTROY"

• By Francis L. Lund

THOSE are the words spoken by the Apostle Paul, and they stand today as a challenge of God's dislike for those things that tend to destroy our bodies and disqualify us in the sight of our Creator. Even though we are born in the likeness of our Father in heaven, we must follow the sound health principles he gave us, if we are to retain our physical fitness.

Recently a medical convention went on record to endorse the fact that "Alcohol shortens man's life, damages his brain, heart, lungs, and tissues of the body."

An extensive investigation of the actions on the human body from the smoking of tobacco shows that if a boy, twenty years old, smokes two standard cigarettes, he would immediately have a blood pressure and pulse rate of a normal man thirty-five to forty years of age and a man of forty who smokes would have a normal blood pressure of a man of sixty. This investigation was conducted by Grace M. Roth, Ph.D.; Captain John B. McDonald, M.D., of the United States Army Medical corps; and Charles Sheard, Ph.D., of Rochester, Minnesota; and their findings were published in the *American Medical Journal*.

The group of subjects chosen for the tests were both male and female and of various ages, all in normal health. The experiments were carried out in every detail to meet the most exacting requirements of science, and in digest they were as follows:

A—Each subject smoked two standard cigarettes in succession.

B—Each subject smoked cigarettes made from material other than tobacco.

C—Each subject went through the physical motions of smoking only.

D—Each subject was injected by vein with small amount of nicotine.

The above four tests were carried out on each subject under the following conditions:

- 1—While in resting position
- 2—While in sitting position
- 3—While walking slowly
- 4—While in normal activity
- 5—While lightly clothed
- 6—While fully clothed

The final tests proved conclusively that each subject that smoked the standard tobacco cigarettes experienced four physical changes:

First—Decrease in cutaneous temperature of toes from 0.7 to four degrees Centigrade. (Average decrease 1.8° C.)

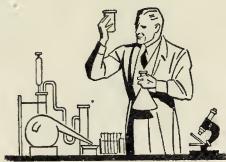
Second—Decrease in cutaneous temperature of fingers from one and one fifth to

six and a half degrees C. (Average decrease 3.2° C.) These changes of temperature lasted from thirty minutes to two hours.

Third—Blood pressure increased from ten to thirty-five points (average increase nineteen points) systolic (contracting action of the heart and arteries), and from six to twenty points (average increase fourteen points) diastolic (dilation period of heart or backstroke).

Fourth—Pulse rate increased from twenty to fifty-two beats per minute (average increase thirty-two beats).

The result of the experiments carried out with material other than tobacco did not produce the same results or even a part of the physical changes.



However, the sympathetic nerve system did show a fraction of one degree change of temperature in fingers and toes on some of the subjects.

The physical activities and positions of the subjects did not cause a change, nor did the mental aspect, but the actual smoking of tobacco made all the changes in all the subjects tested.

Normal body temperature is 98.6 degrees, and if this raises or lowers from two to three degrees, we immediately call our physician. Yet, they who smoke, lower the temperature of their digits from two to six degrees, and some would say there is no harm in an occasional cigaret.

Medical science can do very little for high blood pressure, and this condition claims many lives each year. Yet some who smoke try to console themselves by thinking that a ten to thirty-five point increase can do no harm. And last but not least the slightest change in our heart alarms us. Yet smoking two cigarettes will cause an increase from twenty to forty-four beats per minute.

Let those who would smoke or trifle with the idea of an occasional cigaret ponder these facts of science. We should read them over and over because doctors have proved the fact that tobacco is not good for man.



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WHAT CAN WE DO for the Returning Servicemen and Women?

By JOHN LONGDEN

Assistant Coordinator for L.D.S.
Servicemen

In my contact with the young men and women in the service I have decided one thing: If their needs and requirements could be stated in a few words, the words would be "firm understanding." Yes, understanding a hundred different things about them. How important to know and understand that most likely the boy to whom we tearfully waved good-bye, as he returns to us, has really not changed at all. If he was no angel when he left, the lad will most likely be no angel when he returns: A little sobered to begin with, perhaps, but basically still the same. If he left with a religious turn of mind, he most likely returns with that same religious tendency.

We know that these boys and girls want to return to their homes to fit into the places they left without too much fanfare, no flattering—just a great big, loving pat on the back. Some there will be, who might thrive a little too much on the hero worship they will receive, and for them we must truly have firm understanding to help them to realize that living on past accomplishments never brings real growth; that what they have achieved must be used only as a steppingstone to what they will be able to accomplish in the future. Others will return disillusioned. These will require more tender care and certainly deeper understanding!

There are three agencies which will have an effect on the lives of these boys: the home, the church, and the community. In my estimation the first two are very, very important, and with these two taken care of, the community's problems will be mostly solved.

WHAT can the home do?

I know the bride of a sailor, whose eyes sparkled when she told me that she has collected all sorts of plans and ideas for their dream home. She assembled them in a scrapbook, and every time she saw anything that had to do with homemaking that was interesting to her, she "popped it into the dream book." Another wife did not spend any of the money that had been her allotment, and that is to be used as the starter for "our business career." What a warm spirit greeted these boys on their return! But it is not going to be possible for all to have dream homes, nor to be able to enter immediately into a business career. The financial setup of each boy is bound to be different.

Let's go further than the bride who is saving ideas for their dream home; let's collect and assemble ideas on how to spiritualize our own lives and the lives of the people we love, then our homes will become spiritual castles, shrines of purity, bulwarks against the sins of the world!

What can the Church do?

For years priesthood quorums have been looking for projects and ways of keeping their quorum members busy. Today, as our boys are returning, these quorums are being really challenged as to their efficiency in reaching into the lives of their members. During the years just passed bishops and quorums should have kept in touch with the boys and their families, to know what has happened to them during their time in service. In many instances this has been sorely neglected, or shall we say, put off until "tomorrow." Well, "tomorrow" is here, and it is still not too late for us to help these men (as President Smith prayed) "to lay a foundation upon which to establish righteous character and become useful in developing the Church and kingdom of God in the earth."

In many homes during the war years, the wives have learned to be mother and father in the family, managing the children, the budget and what not—and they've done mighty fine job in the aggregate. Comes now the time when the husband will want to take his place in that home. Someone, perhaps the bishop, must say to many of these young people, both wives and husbands, fathers, mothers, and sons and daughters, "Be patient with each other. Strive to understand the other's point of view. Be prayerful and humble that you may help to rebuild the world."

The problems in different wards and communities will vary, so no iron-bound rule can be laid down, and this business of helping returning veterans is so big and has so many sides, that one can not hope to scratch even the surface in suggesting ways to help them, but there are some factors that are basic: "And the Lord said unto Cain:

(Concluded on page 401)

FOR A Wise Purpose

By JAMES W. LE SUEUR

THE prophet Joel visualized a period when the "old men shall dream dreams, and young men shall see visions," and it would be at a time when the Lord would gather his people.

Dreams and visions seem to have guided a family to where they would hear the truth and to have led them into important service, in the instance of Brother and Sister Benjamin Estill of Mesa, Arizona.

They were living in Kansas City, Missouri, but they did not feel satisfied, and were desirous of having their family brought up in a better way. They fasted and prayed that the Lord would guide them.

On the night of October 2, 1930, they were both impressed by a dream of similar nature. In their dreams they saw a man offer them employment and a railroad ticket that would take them to the west, where they should live. Each one dreamed that this offer would be made them on the twentieth day of the next March.

While working at the stockyards in Kansas City, helping to unload cars of sheep for an owner from Buckeye, Arizona, the man asked Brother Estill if he would like to work for him. He took a railroad ticket from his pocket and offered it to Brother Estill saying that the man who came with him was not returning and that he might as well use the return ticket.

Remembering the dream, Brother Estill went home and asked his wife the day of the month and what was to happen on that day. She replied, "The twentieth of March, the day you were to have fare offered you to go west."

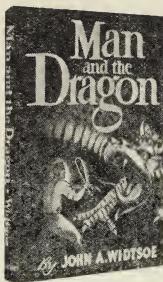
"Well, here is the ticket," said Brother Estill.

He arrived in Phoenix on March 26, and made inquiry at the Chamber of Commerce regarding a place to find work, as his employer had sold out. He was referred to President J. R. Price of the Phoenix Stake, who called up Mesa, where Brother J. J. Huber answered and said Brother Estill could live with him and receive employment. President Price told him he thought he was to come west to do temple work, a thing entirely new to him. While working for Brother Huber, Brother Estill saw Latter-day Saint family life at its best, and his prejudice began to leave him. He attended services, and eventually it dawned upon him that he was to come west to join the Church and help to save his kindred dead.

He sent for his family, and they all joined the Church. Sometime ago they were called as missionaries in the Phoenix Stake, and during the period of their mission they were the means of bringing thirty-one souls into the Church.

(Concluded on page 390)

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By Hugh Nibley, Ph.D.

Dr. Nibley replies sharply to the book NO MAN KNOWS MY HISTORY (F. M. Brodie, Knopf, 1945), asserting that the author selects only the evidence that supports her adverse claims about Joseph Smith, rejecting that which does not. He points out that the author fails to note that Mrs. Brodie draws her material have been utterly discredited or are of doubtful reliability as historians. You'll want to read this book! Price, 50 cents.

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• Tribute TO FATHERS

By LUCILE D. SMITH

(Written on Father's Day for her own father.)

THE greatest attribute of my father's is his faith—faith in his God, faith in his religion, faith in his brethren and sisters, faith in righteousness, faith in a plan of life. ". . . faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1.) With a background of the faith, my father has had a lifetime of hope, of courage, of an eternal youth, for youth is an age of faith. His faith has kept his life clean and full of purpose and meaning. As Christ has said, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matthew 10:39.) So, my father, in seeking the interests and welfare of others above his own, has found his life, and he has found it rich, pleasurable, satisfying. His has been a life of ceaseless toil, endless days of hard, tiring labor, sacrifice for his loved ones. The building of a better place, the dream of the "better things" which we all project for the lives of our children, the struggle for an education, for experience, for advantages, all of it planned for the benefit of his dear ones—and so very little of it to be taken for himself.

My father's faith is comparable to that faith eulogized by the psalmist:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

(Psalm 23.)

His life will always be a beacon for honest and honorable living to all of his children. It will be the greatest incentive for righteousness we may ever know, for it has touched us the most closely. His life has been for us; we are a part of it. His example will point the way, the way to serenity, to self-control, to peace, and forgiveness, to charity and humility, and lastly, as the Apostle Paul has said, "to love unfeigned."

As I look about, I seem to see that the role my father has played in life is characteristic of that enacted by most fathers of my acquaintance. In order to meet the needs of the day, to provide homes, food, clothing, and the urgent needs of our physical and social life, fathers everywhere are striving to the best of their ability to meet the very great challenge of parenthood.

Because men are in a world of vast competition in trying to wrest a living for their families, we find that many fathers are well informed about financial affairs, politics, current events, and the affairs of those closely associated with them. We also notice a type of courage in men, the courage to try again, and try again under most disheartening situations. We also know of the development of balance, poise, ability to weigh, judge, and evaluate parenthood responsibilities.

Fatherhood denotes leadership, the head of the family, both temporally and spiritually. Through trial and error, success and failure, new obstacles are conquered; strength and judgment are gradually acquired.

What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands. (Psalm 8:4-6.)

A SAILOR'S PRAYER

By Edna S. Dustin

I USED to say that praying was for girls; I took delight in calling You a myth. I thought it smart to prove how Darwin tries To turn monkey into man—for with This tale, how can a fellow think there's You?

I said that only sissies went to church—The Sabbath was for playing ball, or knew It was the only day for catching perch.

Dear God, I guess I've always believed in You,
Again you hear the unbeliever's prayer—
For when our ship was bombed, and as it threw

Me to the ocean's floor, at once aware
I swam alone—afraid—I called to You.
The night was clear as I swam near your gate,

You'd lighted tiny wicks, and as they grew,
I saw the driftwood that would hold my weight.

All night I clung onto that drifting spar;
Then they found me, but I found who You are.

PENNSYLVANIA TO HONOR HARMONY

A LISTENER to the Sunday morning Temple Square broadcast forwards this clipping:

COMMISSION APPROVES HISTORICAL MARKINGS

The Pennsylvania State Historical and Museum commission, Harrisburg, announced yesterday that several historical sites in this area have been approved for marking by the commission.

The sites include that of the Wyoming Massacre, Wyoming, and other "frontier" points in Luzerne County; the home of Joseph Smith, founder of Mormonism, near Great Bend; birthplace of David Wilmot, Bethany; home of William B. Wilson, first U. S. Secretary of Labor, Blosburg, and the Stourbridge Lion, Homedale, first steam locomotive in the U. S.

—Scranton, Pa., *Tribune*, April 13, 1946.

The Prophet Joseph Smith lived from 1828 to 1831 at McKune settlement, Harmony Township, Susquehanna County, Pennsylvania—about eight miles east of the present Great Bend toward Oakland, in the northeast part of the state. It has been shortened in Church history to Harmony, Susquehanna County, but the misleading fact is that there is a hamlet of Harmony, with a post office, in Butler County, Pennsylvania, which is given on road maps—and may be confused with the Harmony Township of early Mormonism, although it is two hundred fifty miles from Susquehanna County. (For a detailed map of the original Harmony, Susquehanna County, see page 339 of the June 1945 *Improvement Era*.)

Here in Susquehanna County is believed to be the first piece of property that the Prophet owned. Here most of the Book of Mormon was translated. Here the Aaronic Priesthood was restored by John the Baptist May 15, 1829. Here sections three, four, five, six, seven, eight, nine, ten, eleven, twelve, and thirteen of the Doctrine and Covenants were given to the Prophet, revelations that set forth, in addition to the restoration of the Aaronic Priesthood, the qualifications for the labors of the ministry; matters in regard to the Book of Mormon including the promising of three witnesses; and the definition of the spirit of revelation.

The well on the Joseph Smith farm still remains, as do the foundations of the Isaac Hale home. In the McKune cemetery are the graves of the Prophet's infant son and parents-in-law, Isaac and Elizabeth Hale.

—A. L. Z., Jr.

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WAS NOT THE CENTER OF
ATTRACTION*

The bride was lovely, but most attention was focused on the table of gifts—with the Wool O' The West blanket the center of attraction. Every woman present was entranced with its beauty—seemed eager to caress it—and above all to possess it.

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THE PERFECT SALAD DRESSING

A SHORT STORY ON

Sabbath Day Observance

By O. H. SNOW

From my earliest childhood days, I had been taught that the Sabbath day was a day of rest. It had been the custom in my mother's childhood home to complete all preparations Saturday for the sacred observance of the Sabbath day. Shoes were shined, clothing made ready, and even much of the cooking essential for the Sunday meal was prepared.

With this background, I had always felt there was a sacredness about Sunday observance that could not be set aside without bringing down the displeasure of the Lord. Because of the early impressions Mother's example and teachings made upon me, I could never bring myself to play baseball or go swimming on the Sabbath with the other boys of my age.

I returned from my mission when I was about twenty-three years of age. Naturally, among the teachings held up to the Saints, as well as those not of our faith, was strict Sabbath observance.

It so happened that my mission ended when Grover Cleveland was President of the United States. The country was passing through one of its worst depressions of the time. Work was hard to find. I came back home in debt. My mother had been a widow since I was ten years of age. It was very necessary that I find some kind of work to assist her. I also desired to get a little something to begin making a home for myself. Father had left Mother with very little property, and it was not possible for Mother to give further aid after my mission expenses were met.

It was about this time that the new mining camp of DeLamar, Nevada, was opened up. Some of the boys went out to find work, and were able to get contracts to haul wood to a smelter that was being built.

In company with the second counselor in the bishopric, the Sunday School superintendent, and the president of the Y.M.M.I.A., I went out to the new camp, and we soon took a contract to deliver five hundred cords of wood. We procured choppers, and began work. When the week ended and Sunday morning rolled around, I arose early, watered and fed my team, and turned them loose on the hillside to graze.

We had put the Sunday School superintendent in as our foreman. When he saw what I had done, he asked what it meant. I said, "It is Sunday." He asked, "Don't you intend to haul wood?" I replied, "No." He then said, "We are going to get our loads," I said, "That's all right, but I'm not." He argued, and the other boys joined in, saying that we were in a mining camp. I told them that I had been out teaching

others who lived outside of Mormon communities Sabbath observance along with other gospel truths, and that I could not conscientiously work on Sunday. I felt the Lord meant the Sabbath as much for a mining camp as for any other place.

Our foreman then gave the ultimatum that if I would not work on Sunday, we should have to pile our wood separately. I said that that was all right; that we could measure up what was already in, and I would begin next day to pile my wood in a different place.

THE next day I moved camp about a quarter of a mile away, went to town with my load of wood, and found two acquaintances hunting work. I hired them to chop my wood for me, and assist me in loading and cleaning up the timber.

We continued to work for about four months to complete our contract. I lost only two half days during the summer, one for resetting my wagon tires, and the other when I changed camps and found my new wood choppers. I rested each Sunday, spending the time reading good books. I made twelve trips each week, with two exceptions, after I left the other boys, while they made but ten trips, and made more misses than I did by reason of some accidents. My team was fatter; I was much less worn; and, when we settled up, my average monthly earnings were approximately twenty-five dollars a month in excess of those of my partners.

This experience added strength to the words of President Young to the Saints in the early settlement of Utah that they would lose more than they would gain, by working on the Sabbath day.

SUPPLICATION

By Lincoln Thomson

LORD, give me eyes of vision—eyes to see
Like those that gazed from jagged canyon walls
Into a waste that nurtured one small tree,
Beholding fields and freedom's spacious halls.

Lord, give me eyes of wisdom—eyes to look
Into the desert of my withering soul,
And find the tree of faith that I forsook
To play a wandering doubter's role.

Lord, give me eyes of reverence—eyes cast
Up
Unto the summits of pure melting snow,
That I may fill my empty, rusting cup
And water deep the tree that it may grow.

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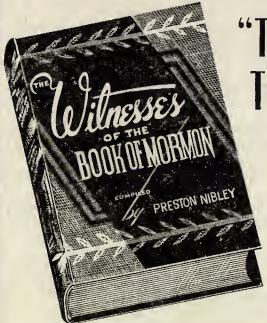
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THE Clean Life

By JOSEPH T. EDMUNDS, M.D.
President, Pasadena Stake Mission

"M ASTER, which is the great commandment in the law?" Thus asked a Pharisee lawyer of our Savior. And the answer he gave was, "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22: 37-38.) The Prophet Joseph Smith has given it to us thus: "... Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D. & C. 59:5.) No one loves God, nor can obey the first and great commandment in the law, who does not live a clean life. To love God implies serving him. How else can one love him? No man truly loves him who does not keep his commandments; even his slightest wish or counsel should be our command.

We cannot attain to a clean moral or spiritual life without first a proper physical correlation. God has said that his Spirit will not dwell in an unclean tabernacle.

T HE first steps to an unclean life are through the non-observance of the Word of Wisdom, particularly as regards the use of alcohol and tobacco. Those who use these poisons often choose the wrong associates. The old saying, "Birds of a feather flock together," rings true. Many will agree that excess of alcohol is bad but insist that the occasional drink will do no harm. In answer one may find numerous references concerning the action of alcohol. It is recognized as a poison or toxic substance, and even in small amounts it produces changes in the body that are detrimental to character. Long before scientific research recognized its actions on the body processes, the Lord told us it was not good for man. No more proof should be asked! It is dangerous to tamper with its use, since it insidiously changes from slave or master, subjecting even the once strong in will, and we should not be misled into thinking it could not happen to us or to those we know and love.

Not only does drinking affect those who indulge in it but, like a pebble dropped in a pond, causes ever-widening ripples of water, so the family and friends and often strangers are affected, as often happens in drunken-driving accidents.

And what of tobacco? Is it harmful to the body? Has science borne out the Word of Wisdom? Nicotine is one of the most rapid and fatal of poisons. Tobacco manufacturers are fully aware that nicotine is poisonous to the body. I received not long ago two publications (Concluded on page 388)



—Photograph by H. Armstrong Roberts

Cloud Break

By

LAURA BAREILLE

THE wind, with shrieking might, in rain-sheets came
Across a spread of darkness, split by flame
And thunder-roar. At last the wild storm-screech
Dies with the lagging dawn, its fury done.
Then storm clouds break; the rising sun
Illumines pale pink blossoms of the peach.

... and
Freedom
from DRUDGERY



A married woman's life can't always be 'a bowl of cherries.' But it needn't be just a tub of dirty clothes.

The up-to-date housekeeper tries to find a happy medium between work and play. And on washday, her happy medium is apt to be Fels-Naptha Soap.

To the safe and thorough cleansing assured by good, mild soap, Fels-Naptha adds the faster, dirt-loosening action of gentle naptha. This labor-saving team can bring relief from the long, tiring hours of ordinary washdays.

Why don't *you* do your wash the easier, quicker Fels-Naptha way?

Remember—all work and no play makes Jill a dull companion, too.



Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

VALUES —

By Pansy L. Hardy

Do values change with the passing of time? I wonder! Do we think of value when we choose a helpmate for this life? Do we stop to reason the comparative value of different people, or do we rashly take the first young man or woman we meet?

An old story comes to my mind, told by an old-timer, among the first to settle the Dixie country of southern Utah. He said:

In the old days in Santa Clara when men picked them out a wife, they didn't look to see how curly her hair was, nor how lovely she could make herself. They looked for the values that would last throughout a lifetime. There was a fine young man in Santa Clara who thought he was in love with two girls, and didn't know which one to choose. And so he decided to visit the girls when they had to mix bread, and then decide. This he did. And could he decide then? Oh, yes! You see, one of the girls left dough and flour all over her bread pan, and the other one cleaned her flour up, every last scrap of it: What made him decide? Why, he wouldn't want a woman that would be throwing away the good flour he had to work for, would he? I should say not! Those were the days when values really counted.

Do they count now? Do our young people investigate the personal lives of the young people with whom they associate? And then, do they go down on their knees, in humble prayer, to ask their Maker's help in the selection of the boy or girl that is to be their helpmate through the remainder of their days?

Boys and girls, let us not lose sight of the values of life, but aim at the stars, and we will not fall short.

FROM Representative Thomas A. Jenkins of Ohio, chairman of the Republican Congressional Food Study Committee, comes the warning that the carry over of commercially-canned fruits and vegetables will be sixteen percent smaller this year than it was in 1945, and fifty-one percent smaller than it was in 1940, the last year of normal supply. This means we will have to depend for canned goods next fall and winter almost entirely on the crops we expect to produce this year. Prudent consumers will assure their own families of adequate fruit and vegetable supplies by producing and canning as much as they are able to at home.

Concerning Gratitude

By PRESIDENT GEORGE ALBERT SMITH

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matthew 6:33.)

MY great-grandparents lived in New England. When the message of the restored gospel was first taken to that section by Orson Pratt and others, the houses of worship were not open to them. They had a difficult time in finding a place in which to preach. They came to a small village and thought surely they would readily find someone who would offer to open a place for the preaching of the gospel, but they found none. At length they inquired of a man on the street as to where they could secure a place. He said, "Go find Winslow Farr. I think he can help you."

So they went to see Winslow Farr; he was easily found; everyone knew him. They told him what they wanted—to find a place in which to preach the gospel.

He asked, "What are you going to preach about?" They answered, "Jesus Christ and the gospel." He said, "I will help you."

They found a place and invited the people to come. Orson Pratt told them God had spoken again from the heavens, and that a young man named Joseph Smith had received heavenly manifestations. The Lord had directed him to an ancient record which the Prophet translated—the Book of Mormon. It was a divine record, the story of the ancestry of the American Indians.

Orson Pratt's testimony was so effective that Winslow Farr came up to him, took his hand, and said, "I have enjoyed your meeting tonight. Where are you going to stay?" On learning that they had no place to stay, he said, "You come home with me."

The missionaries didn't know that Winslow Farr's wife was dying of a dread disease—tubercular consumption. But this servant of the Lord, Orson Pratt, seeing her condition and realizing how kind her husband had been, looked at her and asked, "Have you faith to be healed?" The doctor had said she could not be healed, could live but a few days. When asked that question she said, "I don't know if I have that faith or not, but I know God could heal me if he wanted to."

And then this servant of the Lord said, calling her by her given name, "Olive, in the name of God, I command you to be healed." She was healed and in a few days was going about performing her household duties.

It was not long after that the Farris came down where our people were situated in Nauvoo. And when our people came farther west, the Farris were among the first to come. Winslow Farr, my great-grandfather, and Olive Farr, his wife, had three sons and a daughter born to them. They were among the first people to live in Ogden. The last time the Farr family assembled to celebrate her birthday, they found she was grandmother, great-grandmother, or great-great-grandmother to more than three hundred and twenty people, and I was one of the great-grandchildren.

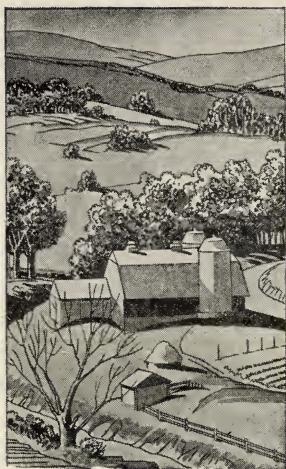
I record these facts as one more witness of the power of God, and of the validity of his promises to all who will hearken and obey. We are witnesses that "all these things shall be added" to those who "seek first the kingdom of God, and his righteousness." Go where you will, you will find no more happy people, no people with more comforts, no people with greater faith, no people who have been more greatly blessed than the group of people to whom we belong. But with all these blessings I wonder sometimes if we appreciate them. Or are we like those of whom it speaks in the New Testament when the Savior met ten lepers as he entered a certain village—ten men living in a terrible and dying condition—men who lived a living death, not in the city, but in caves and dens on the outskirts of habitation, and if anyone came toward them they had to put up their hands and cry out, "Unclean," to keep everyone away. Ten of these men called upon the Savior to heal them. They evidently had some faith, and he saw their condition and had pity on them. He told them to go to a certain place and to follow his instructions, which they did, and "as they went, they were cleansed." (Luke 17:14.) Presently one of them came back, rejoicing and crying out that he had been healed and acknowledging how God had given him this blessing. Seeing him and his happiness, and hearing his testimony of being healed, the Savior said, "Were there not ten cleansed? but where are the nine?"

Now, my brethren and sisters of the Church of Jesus Christ of Latter-day Saints, which of these would we be? Shall we not be numbered among those who recognize the gifts of God and the mercy extended to us? Or will we be among the nine, and take the blessings as they come, and accept them as belonging to us—with very little gratitude? I am grateful to my Father in heaven. I know that I have been healed by the power of God, and received all my blessings by that power. I am grateful for my great-grandmother who was healed by the power of the Lord, and passed her last days in the valleys of the mountains, where she lived to be ninety-three years old. God gave her wonderful children who honored her. And I say to all of you, honor your fathers and mothers. Let them know you appreciate them by what you do for them. One of the commandments of God is love and honor thy father and mother. And we may best honor them and honor our Father in heaven by doing the things we know we should do. All the happiness that any of us will ever have in this world will be the result of keeping the commandments of our Father. Let us seek first the kingdom of God, and trust our Father in heaven to add all other good and desirable things, as he has already so bounteously done.

The Editor's Page

"Give Me Neither POVERTY Nor RICHES"

By CHARLES A. CALLIS
OF THE COUNCIL OF THE TWELVE



—Illustration by Fielding K. Smith

"TWO THINGS have I required of thee; deny me them not before I die:

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:

"Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." (Proverbs 30:7-9.)

This is a prayer for power to resist the temptations that are present in both riches and poverty, and a prayer to be contented for sufficient food and to be satisfied with what Providence distributes.

Not what we wish, but what we want.
Oh! let thy grace supply,
The good unask'd, in mercy grant;
The ill, though ask'd, deny.

—James Merrick, "Hymn."

In the clear light of experience we see that people who are neither rich nor poor are more contented and happy than those who are extremely poor or extremely rich. More godly contentment and solid satisfaction are found between these states.

The sleep of a labouring man is sweet, whether he eat little or much: but the

abundance of the rich will not suffer him to sleep. (Eccles. 5:12.)

IN far too many cases riches and their owners change places—the riches own the owners. Money will become the master if it is not made to be the servant.

The satisfaction that attends this middle condition of affairs is well illustrated in the life of Charles M. Schwab, a great and wealthy captain of industry. He declared to his biographer that "the happiest days of my life were when I had a modest income and lived with my good wife in a cot-

tage with restful comfort." He added, "Now we have many mansions, but we don't own them; they own us."

In this blessedness of the middle place, that is to say, neither poverty nor riches, the people of Nephi lived for nearly two centuries. The pleasures of life were admirably seasoned with the leaven of pure religion.

. . . and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. (IV Nephi 2:3.)

When we pursue with greedy eagerness the riches of this world, the pleasure of the pursuit soon ceases to please. "It waxeth old as a garment"; it fades as a leaf. It is quickly at an end. A man chloroforms his soul chasing pleasure and riotous living. An excessive hunger for money produces a sordid feeling and takes away the relish for spiritual values. "For where your treasure is," said the Savior, "there will your heart be also." (Matthew 6:21.)

Said Solomon:

Labour not to be rich: . . . for riches certainly make themselves wings; they fly away as an eagle toward heaven. (Proverbs 23:4, 5.)

Earthly wealth, the poor possession of an hour, "like the snow falls in the river, a moment white, then melts forever." Unlike filthy lucre, the riches of heaven never vanish or wear out.

. . . for the things which are seen are temporal; but the things which are not seen are eternal. (II Corinthians 4:18.)

ONCE upon a time a rich man, on his deathbed, uttered these words: "What I have kept, I have lost; what I have given away, I have."

If we build to wealth, if we prefer the fleeting things of this world to eternal riches, we are as those who build upon the ice. When the springtime comes, the sun will melt our foundations from under us. "So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:1.)

Ill fares the land, to hastening ills a prey Where wealth accumulates, and men decay.

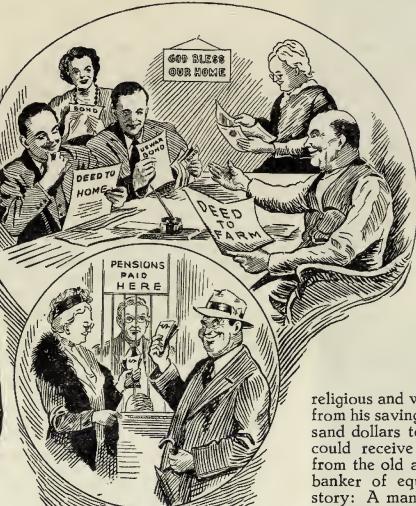
—The Deserted Village, Goldsmith,

THE IMPROVEMENT ERA

A THREE-ACT FARCE

By Marvin O. Ashton
OF THE PRESIDING BISHOPRIC

—Illustrated by J. A. Bywater.



P LACE—United States of America
Time—1946
Characters—fathers and mothers,
their children, and politicians.

ACT I. These old folks have been industrious and frugal. They have paid for the farm, and, as they dip into the winter of life, they find themselves with a few thousands in savings. Now comes the old age pension. These folks over sixty-five, if they can show technically that they haven't sufficient assets, may apply for the old age pension. With the help and inspiration from their offspring they have devised a way to get rid of their savings for old age and a rainy day and are passing this money over to their children. A very "wise" move—they are keeping their assets in the family circle and yet holding their hands out for monthly pensions from the government.

Behind the scenes to promote this program stands the politician who beckons the old folks on with the subtle suggestion, "Come and get it. If you don't, someone else will."

ACT II. Like Ananias and Sapphira of old who lied to Peter, these folks have cleared the deck and are now getting their allowance from the pension window.

ACT III. Now we see the main characters of this sequence living on public funds and adjusting their consciences accordingly. In a large sense this is not a farce, but the most serious tragedy in the world. What kind of Being do

they think rules the universe? Is he the Creator with an all-seeing eye whom you and I worship? Is he a Being that smiles on dishonesty and then accepts outward devotion and awards only pretense? "Consistency, thou art a jewel," or to put wholesome indignation in the language of Bobbie Burns:

The man of independent mind,
He looks and laughs at a' that.

LET me say here before going further: Show me how a generation treats its aged, and I'll show you the type of its civilization. I should like it honestly said of me that I have always revered old age. I have tried to teach my children to honor the aged. Further, I glory in the fact that our government, state, and county cooperate to meet the emergency of taking care of the worthy incapacitated, whether it is from age or other infirmities. And with pride I always rejoice that my Church has always played a leading role with a program that beckons to the unfortunate with food, raiment, and the needs of the body. Let us be clearly understood here. We are flaying only those who are parties to downright fraud and dishonesty.

Someone has said, and I repeat again, "Let's face the facts, if they kill us." Dear Reader, don't think the above picture is overdrawn, and don't dare to think all those who have joined the Ananias and Sapphira Club are those who don't know any better. I blush when I admit this, but if we are to believe half of what our welfare workers

and bankers, and those who are in a position to know, are talking about, the above indictment is sad but true.

A banker in high standing in the community told us just a few days ago of an old gentleman, who pretended to be religious and who proceeded to transfer from his savings account over five thousand dollars to his children so that he could receive forty dollars a month from the old age department. Another banker of equal repute told me this story: A man who made at least two thousand dollars that particular year collected monthly from the county forty dollars each for his wife and himself. Another gentleman of repute only a month or two ago gave an account to me of an old couple who came to him for advice asking how they could sell their property in such a way that the records would not show their holding title barring them from eligibility for old age benefits.

YES, we can go on and on facing examples of dishonesty among our neighbors. If we are at all sensitive, our faces turn crimson in the realization of what some of our citizens are doing while pretending to believe in the fundamentals of the Ten Commandments. If these crimes were committed by the real aged whose steps had begun to totter with feebleness, we could make some allowances, but I'm sorry to admit that these dishonest roles are often played by those over sixty-five and in the very pink, you'd think, of judgment and right thinking. Yes, and what makes it worse in many cases, they are urged on by their sons and daughters who would rather get something for nothing dishonestly than earn their bread by honest endeavor.

Some of our western states have the highest population records in this whole United States of America of those over sixty-five getting government aid. Think of over forty out of every one hundred over this age being on government relief. We who are supposed to have influence with our fathers and mothers, just what are we thinking

(Concluded on page 414)



CONSECRATION...

—Illustrated by Nelson White

THE communistic principle of community of goods is not accepted as Mormon doctrine. Joseph Smith tells us that on coming to Kirtland he prevailed upon a group of converts living as a "family" on the common stock plan to abandon their system in favor of the more perfect law of the Lord.¹ John Whitmer, whose information is first hand, says of this group that they "had all things common and were going to destruction very fast as to temporal things" because "they would take each other's clothes and other property and use it without leave, which brought on confusion and disappointment, for they did not understand the scriptures."² The Prophet gave them the system of consecration and stewardships, leaving the steward his free agency in the management of the property left in his hands.

Nevertheless, the idea spread that the common stock doctrine was advocated by the Church. To an investigator who inquired if a member might hold private property, Joseph Smith replied that there was no common stock business among the Saints, that each might enjoy his own property, but could consecrate liberally or liberally for the support of the poor and the building up of Zion.³ This stand was frequently emphasized by Church leaders. An instance is found in the first statement issued by the leaders from the Salt Lake valley:

We do not believe in having all things in common and on general principles as some have taught, but we believe that it is right for every man to have his stewardship according to the ability that God hath given him.⁴

Replying to the teachings of an apostate, Lyman Wight, who was an advocate of a community of goods, Apostle Orson Hyde was provoked to inquire:

Why does Brother Wight teach and enforce a doctrine that Joseph Smith never did nor never would sanction, namely, a community of goods or property thrown in together as common stock. Though this doctrine has sometimes been practiced by good men, the original purpose and design of God was to make men accountable for their stewardship, and therefore "to one he gave five talents, to another two, and to another one, and to every man according to his several abilities." The whole course and order of nature, the constitutional organization of man, the voice of the martyred Prophet of the last days, and the eternal purpose of God all stand opposed to Brother Wight's common stock principles, and no people can prosper that enforce this as a law among themselves.⁵

¹*History of the Church* I:146-147; see also page 124

²*Book of John Whitmer, Ms.*, chapter 2

³*History of the Church* II:295-96 (October 30, 1835)

⁴*Epistle to the Saints in California*, August 7, 1847

⁵*Journal History*, August 1, 1848

Some

EDITOR'S NOTE

The present article is drawn from a longer study the author has made of early Mormon social-economic programs. From the same study the *Era* has previously published "The Consecration Movement of the Middle Fifties" (February 1944, p. 80, and March 1944, p. 146), and "United Order—Determination in the Use of Terms" (July 1944, p. 432). Dr. Fox brings fresh concepts and reasoned conclusions to a subject which has suffered much careless interpretation and which is still an open and rewarding field of investigation.

Though Joseph Smith opposed a community of goods, he seems to have favored material equality, equality according to "family," circumstances, wants, and needs.⁶ That there was latitude for differences in the scale of living, demanded by differences in tastes, in official station, abilities and other circumstances, appears from the more pretentious home required by the Prophet in comparison with dwellings of other members of the Church. Orson Pratt held that by consecration all become equal, even though stewardships are, and must be, unequal.⁷ Equality lies in an attitude toward wealth, rather than in an even distribution of it. A man may manage immense estates and still consume no more than the most insignificant steward, turning the surplus into the storehouse for the common benefit, while a man of small responsibility may be extravagant in gratifying his meanest desires, contributing nothing to the general store of goods.

BRIGHAM YOUNG, in answering some who supposed that consecration of property would be followed by its redistribution, said:

I do not own anything; it is my Father's. How came I by my possessions? His providence has thrown them into my care. He has appointed me a steward over them, and I am his servant, his steward, his hired man, one with whom he has placed certain property in charge for the time being that is pertaining to the things of this world. . . . Were you to make an equal distribution of property today, one year would not pass before there would be as great an inequality as now. How could you ever get a people equal with regard to their possessions? They never can be, no more than they can be in the appearance of their faces. Are we equal? Yes. Wherein? We are equal in the interest of eternal things, in our God, not aside from him. . . . We are to be guided ——
—
⁶D. & C. 49:20, 51:3, 9
⁷*Journal of Discourses* II:96-104 (September 1854)

Distinguishing Features

By FERAMORZ Y. FOX, PH.D.
PRESIDENT, L.D.S. BUSINESS COLLEGE

by a superior knowledge, by a higher influence and power. The superior is not to be directed by the inferior; consequently you need not ask me to throw that which the Lord has put into my hands to the four winds.*

He touched the same point again in commenting on the implications of the United Order:

Supposing that the property of the whole community were divided today equally amongst all, what might we expect? Why a year from today we should need another division, for some would waste and squander it away while others would add to their portion. The skill of building up and establishing the Zion of our God on the earth is to take the people and teach them how to take care of themselves and that which the Lord has entrusted to their care, and to use all that we command to glorify his holy name. This is the work of regenerating, of elevating mankind to the higher plane of the gospel; in other words, of simply teaching them their duty.

With regard to our property, as I have told you many times, the property which we inherit from our Heavenly Father is our time, and the power to choose in the disposition of the same. This is the real capital that is bequeathed unto us by our Heavenly Father; all the rest is what he may be pleased to add unto us. To direct, to counsel, and to advise in the disposition of our time pertains to our calling as God's servants, according to the wisdom which he has given and will continue to give unto us as we seek it... .

I do not wish for one moment to recognize the idea that in order to establish the United Order our property has to be divided equally among the people to let them do what they please with it. But the idea is to get people into the same state of unity in all things temporal, that we find ourselves in with regard to things spiritual. Then let those who possess the ability and wisdom direct the labors of those not so endowed, until they, too, develop the talents within them and in time acquire the same degree of ability.*

In view of these emphatic statements, President Young's tolerance of the family type of association such as that at Orderville may appear to be inconsistent. It is to be noted that in outlining his ideal community he allowed for differences in taste in the construction of houses and in the choice of foods; yet he advised the inhabitants of Kanab and of Price City to build community houses rather than individual homes. But this was a concession to economy in making a beginning similar to the co-

operative activities in migration and in laying the foundations of new colonies rather than evidence of President Young's approval of uniformity. As a labor-saving device President Young did under some circumstances favor the community kitchen and dining hall, just as he sometimes favored taking advantage of the economies of large-scale operations in productive enterprise. In applying these principles, some communities attempted the impossible, and permitted extreme views to override common sense.

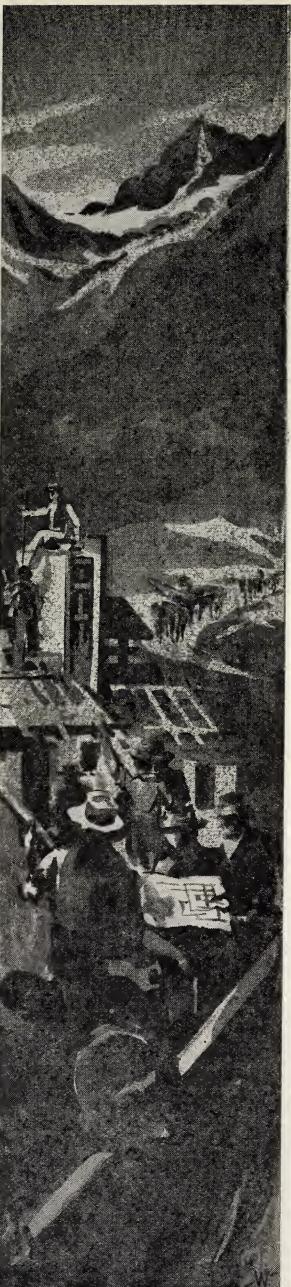
IN their efforts to achieve material prosperity for their people, Mormon leaders have, as the record shows, engaged in a diversity of plan and practice out of which valuable lessons may be gleaned for those who may be, or may become, interested in social welfare movements. Especially may the Mormon people, who look forward to a realization of the objectives outlined in the teachings of the Prophet Joseph Smith, find significance in their own history.

It will be noted among other things that a good deal of latitude has been taken in interpreting the revelations and teachings of the Prophet touching the economic welfare of the Saints. It must be admitted that the references to the system of consecration and stewardships are rather general and require interpretation if they are to be made applicable to specific situations. In the earliest attempts to establish the Order of Stewardships in Jackson County, Bishop Partridge, for reasons that must have seemed sufficient to him, gave inheritances (parcels of land) by lease instead of by deed, as the revelations required, and was later gently rebuked by the Prophet.* There were less specific instances in which the bishop and his associates either departed from, misunderstood, or failed to apply Joseph Smith's instructions, expressed or implied. He expected them to work out details for themselves; they seem to have required definite directions, which he was precluded from giving by the circumstances of distance and heavy demands upon his time.¹¹

Neither did President Brigham Young, in urging the general consecration
(Continued on page 404)

**Journal of Discourses* IV:29 (August 1856)
***Ibid.*, XVIII:354 (April 1877)

¹⁰*History of the Church* I:341
¹¹*I.D. & C.* 58:26-33; 90:35-37; *History of the Church* I:316-321; 340-341



THE

THE ST. GEORGE TEMPLE



IT was three o'clock in the morning, and the passengers on the bus were relaxed in various attitudes of abandon; even the most talkative were quiet. Some had been traveling for several nights; all were at the lowest ebb of vitality. Then, as the bus swung around a curve, there was such a sharp exclamation that everyone was instantly aroused:

"Look! Oh, look!" a young woman cried out. "What is it?"

The passengers leaned forward and stared at the luminous white building which seemed to rise like a block of light from the surrounding darkness.

For just an instant the beacon on the hill beyond hung directly over the spire as if it were an approving light from heaven.

"That is the St. George Temple," the driver explained.

"It looks almost other-worldly," the young woman went on. "Makes you feel as though you had met an angel or seen a vision."

"The most impressive sight west of the Mississippi River," an elderly man commented.

"What is there here that would justify such a building? How large a town is this, anyway?" someone else inquired.

Almost every tourist who visits the temple grounds in St. George asks the same question. How a town of thirty-five hundred people should have such a building is a mystery to them. When they learn that it was completed nearly seventy years ago when there were only fifteen hundred in the whole valley, they are even more surprised. Why was it built? What is the story behind it? There must have been some powerful motive, some impelling force to have made people spend the time and money necessary to build this, a house with no economic connection. Almost startling in its whiteness, it seems to transcend and overshadow everything else in the town.

It is a thing of permanence and beauty in the midst of the desert, an upward reaching of spirit, a monument to the glory of God, a classic in community cooperation.

The erection of this building combined the energetic plans of Brigham Young and the dreams of the architect with the loyalty and idealism of the rank and file. The men at the quarry drilling by hand to split out the giant boulders, those who shoveled at the excavation with their short-handled spades, those driving ox teams over desert stretches to bring in the lumber (seven days to get one big timber), women who bent over washboards doing the laundry for the workers free of charge, all contributed to it. A composite of all this and more, it stands as a tangible expression of their faith in what they considered their mission.

THIS building was begun just ten years after the first settlers arrived in St. George valley, two hundred and fifty families uprooted and sent here to raise cotton. They were hand-picked families, selected because of their devotion to the Church and because of their skill: the right proportion of farmers, masons, carpenters, blacksmiths, a wheelwright, a glazier, a shoemaker. One man was called specifically to foster music in the little town, to organize a choir, a band, and an orchestra, and to see that the people had entertainment. People must continue to sing in spite of adversity.

Ten years they had, heartbreaking years in a way—heat and drought—alkali that seeped up out of the soil and crusted the vegetables with a white substance like snow—a river that laughed at their efforts to keep its waters running down their irrigation ditches. Most of the time it was docile enough, meandering among the tules until a wild flood scooped out the labor of months in one riotous hour.

Most of the original two hundred and fifty families were still in St. George at the end of the first ten years, though



THE
ST. GEORGE
TEMPLE
UNDER
CONSTRU-
CTION

ST. GEORGE TEMPLE

By Juanita Brooks

a few had found the going too rough and returned to the north. Scarcely a family joined the community that had not been "called," so that the population was little more than it had been when the first camp was made on the flat. In spite of all their discouragements, the people liked to boast of what they had accomplished. They were justified, too, for they had finished

They said the land it was no good, the water was no good
And the bare idea of living here was enough to make one shudder.

Chorus

Mesquite, soaproot, prickly pears and briars
St. George ere long will be a place that everyone admires.

THE idea of building a temple had long been dear to the heart of Brigham Young. His people had built one at Kirtland, Ohio, and one at Nauvoo, Illinois. He wanted to see one completed in Utah before his death, and he felt the approach of old age. The one in Salt Lake City had been started, but it was evident that it would take much longer to finish.

When word came that a temple was to be erected in St. George, it was the occasion for great rejoicing. In spite of their poverty and the hardships they knew it would entail, they felt that the town was honored in being thus singled out. Viewed from this distance, it seems almost as if it were a great work project designed by Brigham Young to help the southern settlement to survive, to make it important enough to call on the whole state for assistance. It would mean work and sacrifice for all, but it would mean food, also.

The ground was dedicated and the work officially begun on November 9, 1871. The diary of Charles L. Walker records on that date:

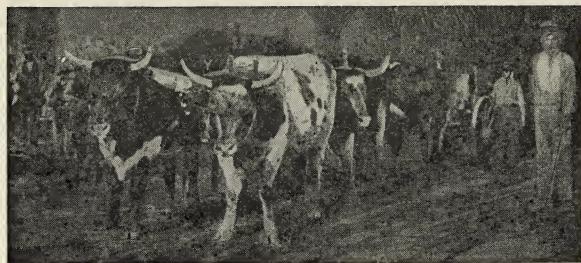
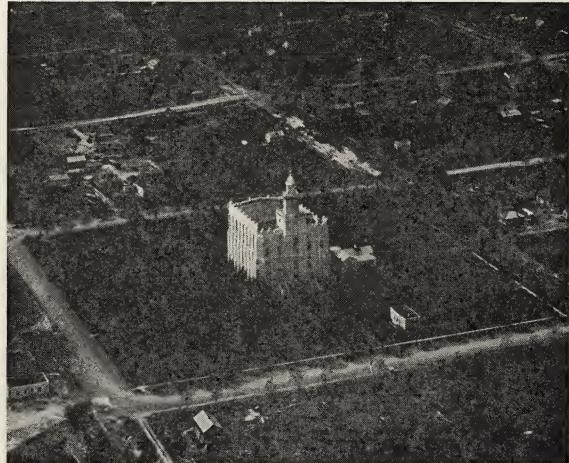
The sun it is so scorching hot, it makes the water siz, Sir.
The reason why it is so hot is just because it is, Sir.
The wind like fury here does blow, that when we plant or sow, Sir,
We place one foot upon the seed, and hold it till it grows, Sir.

Doggerel, of course, but doggerel designed to make light of troubles, and to bolster up the spirit.

Went to the block on which the temple is to be reared to witness the dedication. About 40 carriages & wagons and a large concourse of people congregated.

After telling in detail of the songs, the
(Continued on page 410)

ST. GEORGE TEMPLE FROM THE AIR
—Photograph by Bob Jones, New York



THE OX TEAM WHICH HAULED THE BAPTISMAL FONT FROM SALT LAKE CITY TO THE ST. GEORGE TEMPLE

the tabernacle, a large sandstone building of perfect proportions which looks as if it had been transplanted bodily from New England; a social hall furnished a place for community recreation in the form of dances, parties, and theatricals; a county courthouse was under construction. The very fall when they began the temple, they had voted to establish a high school and to call it the St. George Academy.

Homes had been erected on the uniform square blocks so characteristic of Mormondom, small rock or adobe buildings, most of them. When one looks at the tiny cottage which a contemporary called "the commodious new home of Brother Melancthon Burgess," he can guess their economic status. But shade trees had taken root; orchards and vineyards had begun to bear; the heat seemed a little more endurable, and the sand did not blow so constantly. They had their religious gatherings, their debating society, their homemade theatricals, and their dances. Above all, they had an intense community pride. Their weekly paper boasted of their improvements and soft-pedaled their failures. One song was sung so often that it became a sort of slogan, though the tune was almost like an Indian chant. Its first and last verses ran this:

Oh, what a desert place was this when first the Mormons found it,
They said no white man here could live, and Indians prowled around it.

AS I SAW THE CHURCH IN Holland

By FRANK B. JEX

(Former missionary to the Netherlands and with the Office of Strategic Services in Holland from April to November 1945.)

HOLLAND capitulated to Germany on the fourteenth of May 1940 after five days of fighting. She was liberated by the Canadian armies on the sixth of May 1945. In those five years of Nazi domination, Holland is estimated to have sustained a loss nearly one half as great as her total prewar national wealth of twenty-nine billion dollars. In this period, approximately four hundred thousand homes were destroyed or badly damaged, two hundred thousand homes were plundered, six thousand farms were destroyed, and seven hundred square miles of land were inundated. Half of the country's forests were destroyed and forty percent of the livestock depleted. Thousands of bridges were destroyed. Nearly all of the railroad rolling stock and equipment, as well as half of the bicycles and most of the motor vehicles, were confiscated. Blankets, clothing, household equipment, were all requisitioned to the full extent the country could bear. The tremendous Dutch war reserves of food and raw materials were all appropriated for the German war machine. In many cases whole factories were dismantled and shipped to Germany.

In spite of the most stringent countermeasures, the Dutch resisted occupation by every means at their command. When the British struck at Arnhem in September of 1944, the Dutch supported their attack with a complete transportation strike. As a countermeasure the Germans determined to starve the Dutch into submission. The large population centers along the North Sea coast were completely isolated from the supporting farm lands around them. No movement of food was permitted into the cities. The urban populations were issued increasingly smaller rations which finally consisted of nothing more than two slices of bread and two potatoes a person each day. Fuel distribution was discontinued completely and people burned trees, wreckage, and their own furniture, in a desperate attempt to keep warm. Rotterdam, Amsterdam, The Hague, and Utrecht suffered most severely. In the first twelve weeks of 1945 over twelve hundred of the deaths in Amsterdam were directly attributable to cold and starvation. It was not uncommon for people to fall dead in the street from complete exhaustion.

Physical hunger overshadowed every other fact. It soon brought the most basic animal instincts to the surface. It dulled the mind and confused the conscience. It was inevitable that all but those with the most vitality and moral strength should give way before it. People became so tired both mentally and physically, that nothing really mattered but food.

This was the picture that confronted us when we reached western Holland in May 1945. It was most depressing to see the effect of widespread starvation. The moral fiber of the country was torn to shreds. Only food mattered—not law, not work, not money, not politics. The industry, economy, cleanliness, and social consciousness which had long characterized the Dutch were no longer in evidence.

WHEN the missionaries withdrew from Holland in the fall of 1939, the branches of Alkmaar and Almelo were closed. Regular meetings in the remaining sixteen branches were continued as usual. When Rotterdam was bombed in May 1940, the Latter-day Saint chapel in the Sint Jan Street was completely demolished. The Rotterdam Branch was then combined with the

Overmaas Branch, located in the subdivision of Rotterdam, across the Maas River. Following the British attack at Arnhem that town was completely evacuated. When our people returned to Arnhem in June 1945, the meetinghouse was still found to be in relatively good condition, and meetings were resumed. The Den Helder Branch was closed in 1944 when the Germans evacuated Den Helder because of the naval base there. This branch was reopened in September 1945. The branches in Amsterdam, Utrecht, Leiden, Delft, Gouda, Dordrecht, Leeuwarden, Groningen, Apeldoorn, Schiedam, Haarlem, and The Hague have continued without interruption.

Soon after the Nazis occupied Holland they threatened to confiscate all Latter-day Saint Church property, contending that it was of American origin and therefore legitimate war booty. This was no idle threat, for all Christian Science property was seized on just such grounds. Through the untiring efforts of President Schipaanboord the confiscation of Latter-day Saint property was avoided. His explanation that the Netherland Mission was of purely Dutch origin, Dutch-supported, and operated on democratic basis which welcomed all nationalities, finally convinced the German authorities.

Throughout the occupation particular stress was given to keeping the youth of the Church active. The M.I.A. and Sunday School organizations made important gains in their enrollment. Even throughout the starvation period, when any physical effort added to the hunger, the Church continued its policy of keeping its members active in body and mind. The wisdom in this policy is seen in the contrast between the general population and members of the Church. The indifference, disillusionment, and discouragement, almost universal among the general population, is seldom encountered in the Church, and the moral disintegration so in evidence elsewhere has been very largely checked in the mission.

The leadership program sponsored by the M.I.A. is a good example of their activities. When their fast-growing membership increased seventy percent during the 1942-43 season, they adopted as their slogan, "...the field is white already to harvest." (D. & C. 4:4.) The urgent need for leaders was recognized and met in the form of a leadership course which enlisted one hundred of the finest members through-

(Continued on page 400)

THE IMPROVEMENT ERA



FACING Liquor Facts

HERE is an old proverb that says "a single fact is worth a shipload of argument." True, indeed! But, as regards the liquor business in the United States today there are shiploads of facts, facts which are themselves uncontested arguments. Some of these facts, startling and alarming, the liquor interests would like to keep under cover, but they will not stay hid.

Here is one to begin with: There are, in the United States, 360,000 saloons, liquor stores, taverns, roadhouses, and other licensed places where alcoholic beverages are sold. That means an average of about 7,500 licensed liquor places in each state in the Union. In the old pre-prohibition days this nation had 177,000 licensed liquor places. Today the number is double that!

A second fact logically follows: Since alcoholic beverages are so easily obtainable in this nation, 50,000,000 of our people drink. There are only 100,000,000 people in the nation over fifteen years of age. Half of them now drink alcoholic beverages. Three million of these are excessive drinkers. Seven hundred and fifty thousand of these are chronic alcoholics. These are not wild guesses, but facts given out by Dr. E. M. Jellinek, director of the Yale University Summer School of Alcohol Studies. The fact that half our population over fifteen years of age drink alcoholic beverages is worse than astonishing. It is alarming! It challenges every parent, teacher, churchman, editor, and all other leaders to speak out against this public enemy number one upon every possible occasion.

Quite as logically there follows a third fact: With licensed liquor places so numerous and so conveniently located, the American people spent more than seven billion dollars for alcoholic drinks in 1944, the figures for 1945 not yet being available. Notice, it is seven billion, not seven million! In 1944 the American people spent for liquors approximately as much as they paid for all cultural, religious, and charitable work combined in a similar period of time! And that, too, in the face of the fact that Americans are not tight-fisted in their gifts for education, religion, and charity.

Add up all the money spent for all educational purposes in the United States, 1941-42, including that spent on all public and private schools, teachers' schools and normal colleges, schools for deaf, blind, mentally deficient, and delinquents, and the federal schools for Indians; add to that all the expenditures

for the year for all of our six thousand public libraries, our sixteen hundred college and university libraries, and our twenty-eight hundred public school libraries.

Then add to that all the expenditures, gifts, and bequests to organized religion for the year 1942, as reported in June



The United States Veterans' Administration for the fiscal year 1944 expenditures

Department of Labor expenditure for maternal and child health service, crippled children

The expenditure of the federal government for Social Security, old-age assistance, aid to blind and dependent children

The 1941 forty-eight state government expenditures for public safety, health, hospitals, public welfare, and recreation

All the expenditures of the United States health service



Total income of the National Foundation for Infantile Paralysis for eight months ending May 31, 1944

All expenditures from the American Red Cross funds including the 3,757 chapters from January 1, 1942, to February 1945



All expenditures, gifts, and bequests to organized religion in 1942

For 6,000 public libraries, 1,600 university libraries and 2,800 public school libraries

1941-42 For the federal schools for Indians

1941-42 For schools for deaf, blind, mentally deficient, and delinquents

1941-42 For all teachers' schools and normal colleges

1941-42 For all public and private schools

\$7,039,914,950.00

equals the United States Liquor bill for 1944

1944; add next all expenditures from the American Red Cross funds by the national organization and the 3,757 chapters from January 1, 1942, to February 28, 1945; add the total income of the National Foundation for Infantile Paralysis for the eight-month period ending May 31, 1944; add the expenditures for the United States Health Service; add the expenditure by the forty-eight state governments for certain benefits in 1941, such as public safety, health, hospitals, and institutions for the handicapped, public welfare, corrections, and recreation.

Add also all the expenditure of the federal government during the fiscal year of 1944 under the Social Security Act, including old-age assistance, aid to dependent children, aid to blind, unemployment compensation administration; add the Department of Labor expenditure for maternal and child health service, for crippled children; add, finally, the United States Veterans' Administration's expenditures during the fiscal year 1944.

When all these vast expenditures are added together you have the sum of \$7,039,914,950. This amount is approximately the same as that spent by the American people for alcoholic beverages during 1944!

THE research bureau of the National W.C.T.U. has ascertained that from 1934 to 1944 the American people consumed 21,500,000,000 gallons of liquor, wine, and beer. Commenting on this stupendous consumption, the South Carolina Temperance News says:

It has been figured (Crane Book) that 63,352 lineal feet of one-half inch pipe holds one gallon; and the length of such pipe required to hold 21,500,000,000 gallons would be 257,967,424 miles. This length of pipe would go around the earth at the equator 10,319 times!

Another fact related to this seven-billion-dollar expenditure for liquor will arouse businessmen as to its fearful economic drain. Seven billion dollars spent annually for liquors means seven billion dollars siphoned each year out of the cash registers of legitimate business to fill the pockets of the brewers and the distillers. And, yet, as staggering as is the financial cost of alcoholic beverages, the nefarious traffic is guilty of worse crimes than just striking an economic blow.

Right now one of the unpardonable (Concluded on page 402)

TOKYO CONFERENCE

By Lt. Burton F. Brasher

IT was spring and the cherry trees were in bloom, and Tokyo was beautiful. The University of Utah campus has one or two cherry trees, Washington, D.C., has many, and these places are beautiful *without* cherry blossoms, but Tokyo—Tokyo needed its cherry trees. They lined the Imperial Palace moat, the bomb-scarred avenues, and the park driveways, and with the cherry blossoms, out came the Japanese people, out of their shell of desolation and despair.

Spring brought hope to the Japanese people: their years of total war had ended; their first election in more than a decade and the occupation seemed to give them a new freedom, and the cherry trees were in bloom.

Spring also brought hope to the American servicemen: the chance to go home seemed to come closer; the mail service was improved; spring had returned; and the cherry trees gave them something of beauty to appreciate.

In the midst of the spring weather, across the moat from the palace grounds, a general conference was held on April fifth.

With all due respect to general conference on Temple Square, the Tokyo conference was also designated as a general one; held the same day, with the same spirit uniting the men and women in the name of Christ. Those in attendance dressed slightly different: khaki predominated; sisters were few in number; civilian men numbered only two; Japanese natives, a score; but it was an inspirational session, a reunion of brothers, cousins, and missionary companions. In every aspect possible, it was a Temple Square general conference.



CHORUS SINGING AT TOKYO CONFERENCE

The organ, an olive drab field instrument that probably played for services on Iwo Jima, was played beautifully by Red Cross worker Marjory Tate of Tooele. The choir hadn't practiced long together, but it performed well under the direction of Mrs. Flora Salm Martin of Honolulu, finance department employee, with solos by Richard R. Clawson of Salt Lake City, a member of the Tokyo Military Police battalion, and Paul Grimshaw of Cedar City of the First Cavalry Division. The assembled congregation sang "Praise to the Man," with the same conviction that it

has been sung in the tabernacle. Lyle Tregaskis of American Fork, Utah, member of the First Cavalry Division, led the singing. It was necessary for Alexis Tanner and James V. Terry, both of Salt Lake City, to administer the water three times to complete the passing of the sacrament to all the four hundred seventy assembled members, but the spirit of humility and reverence never left the gathering.

CONFERENCE was held in Tokyo on the island of Honshu and into the city came men from every major island, from the Philippines, and from the Asia mainland. Five train carloads journeyed together from Osaka, Kyoto, and Southern Honshu, a five hundred mile trip.

Via jeeps and cargo trucks, visitors saw the battered city of Tokyo. In the Diet building (Japan's capitol building) they saw the emperor's throne and Tojo's former chair. They saw Hibiya Park, the small garden spot in the heart of Tokyo; the wide, deep moat, with its huge, black bass and carp; the gutted navy department; war ministry building, home of the war crime trials; the American Embassy, home of General MacArthur; the British Embassy, with its mechanically strutting guard; Meiji Park and Stadium; and the famous Imperial Hotel.

It was a typical conference: rain the

(Continued on page 406)

THE IMPROVEMENT ERA



PHOTOGRAPH OF ASSEMBLY AT TOKYO CONFERENCE

—Photographs by T/c Mickey Portillo of the "Pacific Stars and Stripes."



BENJAMIN FRANKLIN

Prepared and distributed by the
National Franklin Committee

the Agriculturist

ONE of the earliest Americans to perceive that the agricultural resources of the country should not be wasted, Benjamin Franklin termed farming "the most honorable of all employments, the most useful in itself, and rendering man the most independent." This remarkable inventor and scientist felt that farming must be something of a business and a science as well as a way of life.

Franklin's work in the field of writing had perhaps the most widespread influence in directing the attention of the public at that time to the value of education and agricultural science. On May 14, 1743, he published his "Proposals for promoting useful knowledge among the British plantations in America." In it he suggested the collection and dissemination of information on a great variety of scientific and practical subjects, such as the virtues and uses of newly discovered plants, herbs, trees, roots; new discoveries in chemistry; introduction of new methods of improving the breed of useful animals; new improvements in planting, gardening, and clearing land; and the nature of the soil and productions of different regions.

His interest in promoting knowledge of the importance of agriculture brought Franklin into contact with the Reverend Jared Eliot of Connecticut, whose "Essays on Field Husbandry," and other agriculture subjects were widely read at that time. Frequent correspondence took place between the two friends, and such subjects as potash, the drainage of swamps, the cultivation of hemp, the planting of hedges, and many other angles pertaining to farm practice were discussed. On numerous occasions the scientist employed his literary talents to familiarize the British with the opportunities which America offered to farmers. In 1760 at the close of the Seven Years War in America, the English ministry was undecided whether to take from France the sugar-producing West Indian island of Guadeloupe or Canada. Franklin wrote by far the most profound article which appeared in the "pamphlet war" which was waged on the question and urged the government to keep Canada. The scientist realized the immense advantages which the American West offered for farming, and the variety of products which could be

raised there. His writings played a great part in influencing British public opinion and the British ministry to keep Canada. An opponent of the English Corn Laws, Franklin presented a clever satire in 1766 entitled "On the Price of Corn and the Management of the Poor."

Upon Franklin's second visit to England (1757-67), he had an opportunity to observe the wretched conditions of the English factory laborers and was convinced that the American farmers, who owned their own farms, were infinitely better off. He expressed his ideas in the following paragraph, which was written in 1760:

Manufacturers are founded in poverty. It is the multitude of the poor without land in a country, and who must work for others at low wages or starve, that enables undertakers to carry on a manufacture. But no man who can have a piece of land of his own, sufficient by his labor to subsist his family in plenty, is poor enough to be a manufacturer and work for a master. Hence while there is land enough in America for our people, there can never be manufacturers to any amount of value.

Franklin believed that America's future greatness and economic prosperity depended on the production of agricultural products and on the promotion of foreign commerce in raw materials.

OUTSTANDING among Franklin's services is his introduction of new varieties of useful plants and grains. From Europe he brought Scotch kale, kohlrabi, and Swiss barley. He promoted silk culture in Pennsylvania. He introduced the yellow willow for basket making, and he taught the farmers of Pennsylvania to plaster their land. From Virginia he brought the broom corn, and from China, by way of England, he brought rhubarb used in medicine, unlike the already common garden type known as pieplant in America. Abroad, his agricultural activities profited France, which learned of the Newtown Pippin while England became acquainted with fowl meadow grass. To France he also brought knowledge of various American trees, including nut-bearing trees and shrubs.

Franklin was early in experimentation with gypsum as a fertilizer. He fertilized a large field with the chemical and traced the words, "This field has been plastered," in large letters along a roadside. Passers-by were able to distinguish the grass touched by gypsum because it was a brighter green than the rest of the field.

In 1768, after Parliament had passed an act offering bounties for the production of silk in America, Franklin made a recommendation that Pennsylvania seriously concern itself with the merits of cultivating silk.

On September 7, 1769, he wrote to Cadwallader Evans that he had sent him a treatise on the management of silkworms:

There is no doubt but that it might succeed in our country. It is the happiest of all inventions for clothing. Wool uses a good deal of land to produce it, which, if employed in raising corn, would afford much more subsistence for man than the mutton amounts to. Flax and hemp require good land, impoverish it, and at the same time permit it to produce no food at all. But mulberry trees may be planted in hedge-rows on walks or avenues, or for shade near a house, where nothing else is wanted to grow. The food for the worms which produce the silk is in the air, and the ground under the trees may still produce grass or some other vegetable good for man or beast. Then the wear of silken garments continues so much longer, from the strength of the materials, as to give it greatly the preference. Hence it is that the most populous of countries, China, clothes its inhabitants with silk while it feeds them plentifully, and has besides a vast quantity both raw and manufactured to spare for exportation. (Benjamin Franklin, Carl Van Doren, pp. 428-29.)

In brief, Franklin's chief services and interests in the growth of agriculture and botany include:

1. Through his offices, John Bartram became American plant collector for the Public Botanical Garden at Edinburgh (1764) and King's Botanist in America (1765).

2. His introduction of Newtown Pippin apples into England (1759) led to the subsequent importation of Scions and the cultivation of these apples in the British Isles.

3. He introduced grafts of Newtown Pippins, also American nuts, trees, and shrubs into France.

4. He printed, bought, and distributed books on agriculture, gardening, and botany.

5. He introduced the following useful plants into America from Europe: Scotch kale, kohlrabi, Chinese rhubarb, and Swiss barley.

6. He helped familiarize Americans with the fertilizing properties of pulverized gypsum, which is now widely used as a fertilizer in the United States.

7. He played an active part in the promotion of silk culture in Pennsylvania.

8. He was probably the first American to call attention in a published writing to the value of education in agricultural science and probably also the first to suggest the insurance of crops against storms, plant diseases, and insect pests.

Thus it may be realized that the field of agriculture was neither neglected nor forgotten by the versatile man who bequeathed us a score of hints for better farming and thrifty cultivation of land.

Something LOST

By Arthur B. Parker

THE boy kicked viciously at the brown clods turning up from the plow. He wished the old, happy feeling would come back. A great fear surged in him. Maybe it would never be the same.

He couldn't put it into words, but the realization came upon him that this was the first great bitterness. He remembered his father once trying to tell him something about these bitternesses, but that was before all this. What did the word bitterness and its mate, sorrow, mean to him then? Nothing. They were only schoolbook words, a concentration of letters to be placed properly in a sentence.

The boy pondered over his short life. What was he? A farm boy. His life had always revolved around the soil. Under the tender and sensitive guidance of his father, the life that was his had a mystery and beauty that compensated the lack of material things. But now, after the conversation in school, he didn't know.

He watched the earth gushing up from the plow. He felt as if the dark, loamy soil had betrayed him. The fresh and pungent smell of new-turned earth no longer hit him in the middle with some strange feeling of ecstasy. It only brought back memories of that afternoon in school. He knew if something didn't take the empty and bitter feeling away he might grow to hate the land. It was the same earth that his father lovingly ran through his fingers. Had his father betrayed him by teaching him to love the land?

A TALL, bent man with graying hair stood on the knoll overlooking the field. He watched the boy plowing as he had often done before. He sensed that something was wrong. The boy did not stop at the end of furrows, as in the past, to stare dreamily into the distance. He drove the old horse with a cold determination. It was as if he were a conqueror by necessity, battling some hated force that must be overcome. The man walked slowly and thoughtfully down the knoll.

"How's it going, Son?"

"O.K., Dad. I'm just about through."

The boy kept his head down. There was a sullen glint in his eyes.

"Anything wrong, Son?"

"Nothing much. Don't feel well."

"Better unhook old Jim. Your mother's liable to be peeved if we're late for

supper." In afterthought he said, "Leave the plow in the bushes tonight." He wanted the boy free so he could talk to him.

They walked in silence down the path leading to the farmyard. The man was trying to find an approach suitable for opening conversation. But the boy, with wrinkled brow, spoke first.

"Dad, was farming what you wanted to do when you were a boy?"

"Not exactly, Son. I used to dream a lot about what I wanted to be. Sometimes it was a traveler. Then again it was a lawyer. I even wanted to be a politician once." The man looked at the boy almost humorously. He thought he knew something of the boy's trouble now.

"Why do you ask, Son?"

The boy looked away toward the mountain. Embarrassment showed in his face. He said, "I just wondered."

"It's not a bad life, boy. You get a feeling for it after a while."

"Is it really like you said once before?"

"To me it is," said the man. "Why? Did someone tell you different?"

The boy did not speak at once. He looked long at Old Piney Mountain, as if trying to find some philosophy in the rugged vastness to soothe the hurt within him. At last in a soft, pained voice he spoke.

"It was today in school. There was

a discussion on what we were going to do with our lives when we got older. Everybody had their turn. When my turn came I told them about our life, about how you said that working with the earth brought you closer to the reality of things and to God. And if you studied the earth and worked it the way you should, the earth would, in turn, give you some of its strength. Some of them laughed and said I was getting poetical. Some of the others said as far as they were concerned, working the land was nothing but a life of drudgery. You could tell that a lot of them looked down on the whole thing. Some said there was nothing to advance toward. It was the same thing over and over. I guess a lot of them didn't think very much of it. I didn't know so many people thought that way." The boy did not look at the man as he finished. He shook his head as if trying to shake the painful and persistent thoughts from him.

THE man walked in silence. He knew that what he said to the boy now would have much to do with their relationship in the future. Here was the first great doubt in his son's life, and he must help the boy to find the answer and solution. He did not want the boy to become a brooding stranger

(Concluded on page 390)



Illustrated by
John Henry Evans, Jr.

The DOME OF THE ROCK •

By George J. Cannon

WITHIN the walls of Old Jerusalem is an area covering thirty-five acres which is sacred to more people in the world than any other spot. It is known to Jew and Christian as the Temple Area and to the Moslems as the *Haram*, meaning the noble sanctuary. For centuries this spot has played a prominent role in the history and traditions of these three monotheistic religions. It is principally known for its religious significance, but today many people are concerned about its political importance. These few acres have greatly affected the political history of Palestine.

To the west of this area is a wall of huge limestone slabs known throughout Christendom as the Wailing Wall of the Jews. Any day in the year, on the west side of the wall, can be seen Jews of all ages and description, weeping, wailing, chanting penitential psalms, and offering prayers for themselves, their families, and their people. It is an affecting experience to observe these devout believers kissing the stones, thrusting their faces into the chinks of the wall, and beseeching Jehovah to pardon their sins and restore the Temple Area to his chosen people. Included in the liturgy is this verse:

Lord, build, Lord, build—
Build thy house speedily.
In haste! In hastel even in our days.
Build thy house speedily.
In haste, in haste, even in our days.
Build thy house speedily!

However, the wailings of the Jew have no effect upon the present proprietor of this sacred spot, the Moslem. No Palestinian Jew is allowed to trespass upon this area. In all Islam the *Haram* is one of the four holy places of the Mohammedans and is second only to Mecca and Medina.

The focal point within this area is a great rock fifty-eight feet long, forty feet wide, and rising six feet above the ground over which a magnificent



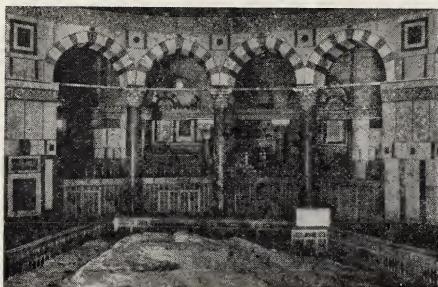
MOSQUE OF OMAR FROM THE SOUTH

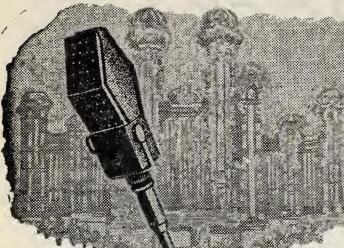
mosque has been erected called the Dome of the Rock. To know the history of this rock is to know the history of Jerusalem and why Jerusalem has come to be a holy city to the Moslem as well as to the Jew.

TRADITION has identified this rock as the altar upon which Abraham made ready to sacrifice his son Isaac. This ancient event is of religious significance to both the Moslem and Jew. The rock is referred to in the Bible as a threshing-floor used by Araunah the Jebusite. King David obtained possession of the rock after being commanded to do so by one of Jehovah's prophets. Following David's demise, the rock and land surrounding it came in possession of David's son, Solomon, who built his famous temple and used the rock in front of the temple as a sacrificial altar.

Solomon's temple stood until the destruction of Jerusalem by Nebuchadnezzar in 586 B.C. With the fall of the city came the destruction of the temple. Two generations afterward, the returning exiles reared the second temple, but it was so poor in comparison with the first that the aged, who recalled the earlier building, wept when they saw the new one being reared. The temple of the exiles lasted until 20 B.C., when Herod the Great commenced a temple comparable to that of Solomon's. This is the temple which was standing during the lifetime of Christ. Upon this temple was placed a warning to all Gentiles that to enter the temple's inner court was to do so "on pain of death." The duration of this temple was short. It was destroyed in 70 A.D. by the Romans under Titus. A fresh Jewish rebellion brought Hadrian down upon the city in 134 A.D. The town was
(Concluded on page 406)

AT LEFT: THE ROCK OF MORIAH. THE ROCK CAN BE SEEN IN THE FOREGROUND. AT RIGHT: THE JEWS' WAILING WALL.





The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN DAYLIGHT SAVING TIME, 9:30 A.M. CENTRAL TIME, 8:30 A.M. MOUNTAIN TIME, AND 7:30 A.M. PACIFIC TIME.

Antidote to Fear

THE news that breaks upon us these days would unsettle the lives of all of us if we would let it. We are daily exposed to report and counter report, to opinion and counter opinion, to accusation and denial, alarm, mistrust, duplicity, and uncertainty, both from near and far places—all of which turns our thoughts again to a phrase from the Psalms: "He shall not be afraid of evil tidings." (Psalm 112:7) But, unfortunately, we are afraid of "evil tidings." Unfortunately, the peace within us is often shaken by the tragedy, the contradiction, the conflict, the clamor, by the impact of the headlines, by voices that bring report of all the injustice and misery and stupidity that have or could be devised by men, as a result of which there are times when our waking hours are shadowed by fear, when sleep is made restless by fear, and when dreams are colored and fashioned by the fear of evil tidings. But, fortunately, there are ways of casting out many of our fears, and one way is not to leave room for them in our lives. It is usually the vacant house that acquires the reputation of being haunted. And it is perhaps equally true that the more vacant our lives are the more likely are they to be haunted by fears. The idle man has more room for his fears, more time to feed and indulge them, than has he whose life is filled with good works. As one antidote to fear, then, suppose that as individuals and as a nation we get back to work, and rediscover the peace and the joy of giving our full energies to the creation of good and useful things. Surely we and all the world have need of every good thing that we can bring into being, and many needless fears will haunt our lives until we get in and do the job that needs to be done. There is another great and abiding antidote to fear, and that is faith—and any man can have it if he wants it and lives for it—faith in the essential goodness and purposefulness of life, faith in the personal reality of a living God whose glorious purposes will be accomplished, no matter what our fears are and no matter who would have it otherwise. God lives and all men are his children, and life isn't going to cease here or hereafter merely because of the wilfulness or the stupidity of some men—and the sooner we crowd out such fears with faith and work, the sooner we shall know some of the peace and the joy of heaven on earth.

—March 31, 1946.

On Living Forever

IT is a good thing occasionally to examine the reasons for some of the things we do. Customs and habits are relatively easy to make and relatively difficult to break. And among our most persistent habits and customs are those which have to do with traditional days and seasons, one of which is Easter. Some of its symbols have loomed large in our minds. The rabbits and the baskets and the eggs and new spring attire are among the sure signs of its coming, and all add their color to the season. But there would have to be a greater purpose than this to justify perpetuating Easter. That purpose, of course, to many of us is to commemorate the return from death to life of Jesus the Christ, the "firstfruits of the resurrection," by whose triumph over death all mankind have the assurance of a like coming forth from the grave—all of which faces us squarely with these facts: Either this event as witnessed and recorded in history is true or it is not. Either men are immortal or they are not. Either we ourselves shall pass through death to life and shall come forth again by resurrection or we shall not. Such issues are not to be compromised. They are true or they are false. Of course, we are free to believe what we want to believe. It is quite reasonable that men should be reluctant to accept what they cannot explain, and it is certainly true that no man now living can explain the process of resurrection. But then who is there among us to explain how life came to be in the first place—and who is there to deny that we live? If we should have to give up everything that men cannot explain, we should have to give up much indeed, including life itself. But it is fortunate that neither truth nor God is limited by man's understanding. If they were, we might expect nature and the universe to be in the same chaos as are man's own affairs. Fortunately, they are not. And so we accept this day in recognition of the truth that if a man die he shall rise again. That we should live forever is surely no greater miracle than that we should live at all—for that same Power who gave us life here, has also given us life hereafter—us, and all men, and all those we love and cherish. ". . . Believest thou this? . . . Yea, Lord: I believe. . ." (John 11:26 and 27.)

—April 21, 1946.

from Temple Square

On Appraising People

CONSCIOUSLY or otherwise, we tend to appraise and to classify everyone we see or meet or casually observe. We like their appearance or we do not. We think we would enjoy more of their company or we think we would prefer less of it. We feel somehow that we could trust them or that we could not trust them—and so on. And our appraisal of others is exceedingly important, because it is by our judgment of other men that we choose our friends, that we choose our business associates, that we choose our life's companions and shape the pattern of all the years. It is not so much the things with which we surround ourselves, but the people with whom we surround ourselves by which we condition our living and our thinking. But the reliability of our appraisal of others is limited by many factors. Many of the people we observe, we see only in one setting, in one situation. We may know them in business, and know nothing of their home life. We may see them in church and know nothing of their business practice. We may meet them on formal occasions and know little of their informal conduct—and yet really to know a man we must know much more than merely what he does under public scrutiny or in polite society. All men do the right thing under some circumstances, but if a particular individual cannot be trusted every day, and under all circumstances, we shall always be given to wondering when one of his off days is going to be. We would hesitate to appraise a man as being virtuous merely because he is virtuous on Sunday. We would hesitate to say that he is honest today if he embezzled funds yesterday. If he is careful of his conduct on some occasions, with some people, under some circumstances, and at other times breaks all of the laws and all of the commandments—or a goodly share of them—we must necessarily be constrained in our trust and confidence, because the principles of honest and virtuous conduct do not apply only to special times and days. In other words, principles don't cease to be principles on Monday morning. And this we must remember in all our appraisals, both of ourselves, and of all other men.

—April 14, 1946.

Demands Upon Leadership

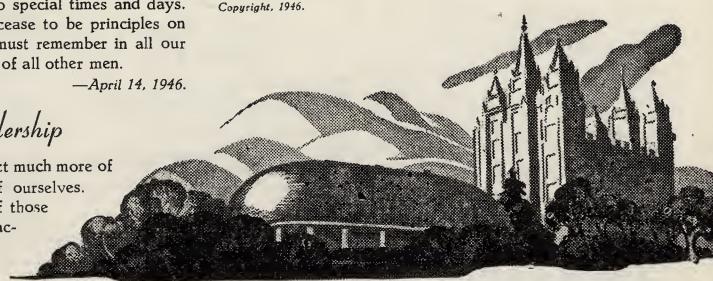
IT is often apparent that we expect much more of other men than we expect of ourselves. Especially do we expect more of those who lead us. Indeed, those who accept the privileges and the obligations of leadership learn that

they must be prepared to have their lives and their actions scrutinized and to justify the confidence imposed in them. But we must not expect the impossible—not even of our leaders. We must not expect them to produce a miracle for every difficulty. We cannot expect them to find answers that aren't there or solutions that are contrary to law and reason. For example, having long since proved that we cannot live beyond our private means without meeting trouble, we cannot reasonably expect anyone to find for us a way to live beyond our public means without meeting trouble. Having proved in our personal affairs that we cannot produce something for nothing, we cannot reasonably expect anyone, no matter who he is or what position he holds, to produce something for nothing. We may desire to have more and more, and we may hope to get it for less and less, but everything comes from somewhere, and if we demand more, we must expect to give more. And we must learn also that title or position, either public or private, does not make supermen of ordinary men. Indeed, in mortality there are no supermen. There are some very wise and able men. And throughout the generations there are those who are endowed and inspired with vision and understanding beyond their time. But there is none who is not subject to irrevocable laws and principles, and there is none who at will can set aside the sequence of cause and effect, whether it be in economic or social or moral or spiritual matters. And among the requisites to good leadership, therefore, whether public or private, is wise acceptance and administration of law and of principle, and not fruitless and disastrous attempts to set them aside. This is a world of law, and what we sometimes think is the magic touch, is in fact only deception. But seeming miracles do come with common sense, and integrity, and hard work—and we have a right to expect no less than this in our leaders—and they have a right to expect no less than this in us.

—April 28, 1946.

The April 7 comment appeared in the May "Era," page 264.

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Poetry

FLOWER ARRANGEMENTS

By Gertrude L. Belser

HAVE you stood breathless in a sunlit garden, Wondering how such aching beauty came to be? Have you felt awe at miracles of color In dahlia, delphinium, sweet pea? Have you arranged them in a shallow basin And placed them where they could be shared by all? Twice beautiful because of their reflection In mirrors hung as background on the wall? Have you preserved them in your mental storehouse, Massed in their beds, or blooming all alone, To brighten dark and flowerless days of winter? With memories, when garden days are done?

BENEATH THE UMBRELLA

By Mabel Jones Gabbott

BENEATH the umbrella And June-warm falling water, We splashed down Dusty's Lane— I and my six-month daughter. June rain, I thought, June nourishment For crops and victory gardens, And cool refreshing moisture For earth that too soon hardens. June rain means harvest in July, And bounteous crops in autumn, And depths in wells and cisterns That now almost touch bottom.

But Cheryl's eyes were bright, upturned; She listened to the clatter Of falling drops on tight stretched cloth Like fairy footsteps patter;

Or liquid sunbeams on parade In quick staccato rhythm; Seen through the taut, pink silk, Each was a happy dancing prism.

Beneath the umbrella And June-warm falling water, She taught me new delights in rain— My wide-eyed six-month daughter.

MY ROOTS ARE HERE

By Sylvia Probst Young

My roots are here long-fingered, growing still, Here in the mountain soil; I love the way The sun climbs high to greet a quiet day, And trout streams meander as they will. My roots are here where mountains scrape the sky; High in the heart of hills where wild birds fly, Here let me live. I love the solitudes That permeate the depths of aspen woods; The changeless penetrating solitudes Keep here my roots; the racy smell of pine, And tall green fern, the intricate design Of spider lace, the humming of a bee, Can feed my soul and set my spirit free.

SONNET FOR SUMMER

(In a Mountain Meadow)

By Eva Wilkes Wangsgaard

WHEN this loved poem, Summer, has been read And by the hosts forgotten, hidden under The crystal sheets of time's indifferent bed, I shall remember passages and wonder At cobalt grandeur in delphiniums' Inspiring phrases; hear again the chime That scarlet mallows play, which echoing comes From pages silenced under wintry rime. These bushes dipped in Indian paint will tell Again of warm excitement on the land; And clovers' fragrant sentences will swell In cadences the heart can understand, While, exquisitely carved, forever mine, Live tender syllables of columbine.

LONE PINE

By Janet Moore

LONE PINE on a crag, Fashioned by gale; Crippled by storms Which scourge and flail. Rooted in rock, Mothered by chance, Nurtured at whim Of circumstance: Dwarfed and grotesque, Victim of war; Staunchn and unyielding, A conqueror.

SUNSET IN UTAH

By Helen Maring

THE tawny nearness of the desert's rim Changes its song to mauve, like some old hymn Singing its praise to God of bounteous earth, Voicing the beauty of the greater worth— Violet hills, and shadows of hills, complete Beauty that fairly sweeps you off your feet, Till you run out of purple words to say, "This is a benediction, God's end of day."

SUNSET GLORY

By Kathryn Kendall

THE inland sea is a golden bay When day leans toward the west, The sea gulls ride on the gilded waves Like caravels at rest. The sea is gold, but the hills are mauve And tinged with misty blue, While distant mounts with their crystal crowns Are veiled in purple hue.

The glory lingers a fleeting space, Then swiftly the colors are furled; Soon night has covered them with her robe Till dawn reclaims the world.

MY NEIGHBOR

By Gene Romolo

THE day, to me, does not seem well begun, Unless I hear her voice beyond my hedge. Sometimes she calls, "I have my baking done.... I laid a fresh loaf on your window-ledge." Or hums, as now, in her bright tulip bed. Her voice has mellowed, singing lullabies, And though the locks are graying on her head, A gleam of youth illuminates her eyes, As they are raised to greet me where I stand. Intently watching her discard the weeds That strove to choke the beauty from her land. My neighbor, ever mindful of my needs, Has shared with me in laughter through the years And, in life's troubled moments, dried my tears.

PEACE

By Elaine V. Emans

ONE learns, in seeking after peace, The places where she lays her head, And I have found her, watching fleeing Of cloud above a grassy bed, And, nearly always, on a hill. Small rivers bear her on their breast, The Psalms uphold her, and a still Midnight of stars, but I am blest Most often finding how she lies, Lovely and sure, within your eyes.

STRENGTH

(In tribute to a father and mother who lost their only son)

By Verna Burnham Holt

"MOTHER of the Pine" 'tis said "the aspen is." Still, who can say which one the first was there? And who may know but that the strength they share,

Could fragile aspen, quivered with a breeze, Have given strength to tall and stately pine? (Has one seen leather-sinewed aspen snap, Though bended far away from natural line?)

Yet, I have watched frail woman quietly give A subtle guidance to unknowing one. Until he stood as fine as yonder pine, Unmoved against a blackened horizon,

And I, again, in turn, have seen the man Hold courage firm for both himself and her. His grief for her grief welded in his own, Taking full-faced the harshness of the sky. Staying subduing winds from one close by.

* Because aspens are always found growing on a mountain side before the young pine grove grows up, they are called, "Mother of the Pine."

THE IMPROVEMENT ERA



On The Bookrack

MASTERFUL DISCOURSES AND WRITINGS OF ORSON PRATT

(N. B. Lundwall, Compiler. Published by the Compiler, P.O. Box 2033, Salt Lake City, Utah. 1946. 620 pages. \$3.00.)

ORSON PRATT was one of the foremost exponents of the restored gospel. He was powerful in mind and spirit. His sermons and writings explain and defend the principles of the gospel with such logical certainty that opposition is defeated. He was a great man in ideals and love of truth, but was always a humble, faithful disciple of the Lord Jesus Christ.

For nearly half a century Orson Pratt was in the ministry of the Church. In this book, well chosen and edited, are more than fifty of his numerous sermons and writings, arranged in seven groups: (1) The Ministry; (2) Historical; (3) Deity, the Holy Priesthood; (4) Redemption of Zion and the End of the Earth; (5) Modern Epistles; (6) Sacred Records; and (7) Gospel Themes. The book is a veritable mine of historical and doctrinal information and inspiration. It is good for this generation to have available the words and teachings of this mighty apostle of the Lord. It will be a welcome aid to all gospel students.

—J. A. W.

WHAT THIS WORLD NEEDS

(John W. Raper. The World Publishing Company, Cleveland and New York. 1945. 245 pages. \$2.00.)

HERE is a book that is different. It is different as to its physical features, as well as in the flavor of its contents. It is a book that will be read by some who seldom read—by the convalescent, by the tired of mind, and by him who reads and runs—for it contains only one sentence to a page. And those sentences are gleaned from the writings of John W. Raper, who to readers of the Cleveland Press has for years been known as "Josh Wise," and who has punctured many bubbles and fought many fights and won many battles with the sharp thrust of his pen. Here is a taste of what lies within: "So far as the records show, the tortoise won only one race with the hare." "The bull's-eye is the last part of the target to wear out." "Any man will become hard boiled after being in hot water a few times." It is a good tonic for anyone who wants a pungent thought in a hurry and doesn't want to clear too much chaff away to get it. Another thing to commend it is the enthusiastic endorsement of Amos Parrish.

—R. L. E.

THE WITNESSES OF THE BOOK OF MORMON

(Preston Nibley, Compiler. Stevens & Wallis, Inc., Salt Lake City, Utah. 1946. 192 pages. \$2.25.)

THE plates, delivered to Joseph Smith by a resurrected personage, from which the Book of Mormon was translated, were seen by several persons. This is remarkable, for seldom has more than one person had the same spiritual experience. Nevertheless, three and later eight men testified that they had seen the plates. Their testimonies are found in all authorized editions of the Book of Mormon. These witnesses without exception remained true to their testimonies. That makes these witnesses powerful evi-

dences not only for the authenticity of the Book of Mormon, but for the claims of Joseph Smith. The scattered life stories of the Book of Mormon witnesses have been assembled and conveniently arranged in this volume. Considering the importance of the witnesses, and the wide interest in them, the work of the compiler, which should have been done long ago, will receive acclaim. Not only is the book interesting as all biographies are, but it is faith-promoting. It is good reading for friend or foe of Mormonism.—J. A. W.

NEW CROPS FOR THE NEW WORLD

(Charles Morrow Wilson, Editor. The Macmillan Company, New York. 1945. 295 pages. \$3.50.)

THE new world is America, North and South. Fifteen noted experts in their fields have written for this volume sixteen chapters dealing with important crops, some of worldwide use, which are being grown in the Americas. Some of these actually originated in the western hemisphere. Others have come from distant lands, maize, rubber, cinchona, and many others are presented interestingly. The control of insect pests is also given a valuable chapter. Crops lie at the foundation of our economic prosperity. The introduction of a useful plant may mean millions to the nation. Progressive farmers and laymen will enjoy this appealing book.—J. A. W.

THE ANATOMY OF PEACE

(Emery Reves. Harper & Bros., New York. 1945-6. 293 pages. \$2.00.)

THIS book is a valuable approach to the question of peace. The author analyzes carefully the situation in which the world finds itself. He states: "Our political and social conceptions are Ptolemaic. The world in which we live is Copernican." And he feels that we must make changes, drastic changes, if the world is to arrive at peace. The author is no respecter of governments. He states that all of them have failed. To Latter-day Saints one of his statements is of particular significance: "The establishment of a single universal God as the Supreme Being and unique source of authority over mankind, and the attribution of his direct relationship to every man on earth, revealed for the first time the only law-making system upon which peaceful human society can be built." This book deserves careful, thoughtful reading—and rereading.—M. C. J.

THE FIRST FREEDOM

(Morris L. Ernst. Macmillan Company, New York. 1946. 316 pages. \$3.00.)

MR. ERNST writes this book out of a full experience in defending writers and publishers in their fight for freedom of the press. The author feels that in three fields: radio, movies, and printing, the tendency has been to restrain thought and to curtail freedom of speech. He proves statistically how "monopolies of the mind have calmly entered our folkways."

To all citizens of the United States—and to citizens of the world generally—what Mr. Ernst has to say deserves careful attention, consideration, and ultimate action. For in all countries, there must come a realization that if the nation is to progress, the in-

dividual members of the nation must be given opportunity and encouragement to think for themselves.—M. C. J.

TREASURE FOR THE TAKING

(Anne Thaxter Eaton. Viking Press, New York. 1946. 248 pages. \$2.50.)

AN earlier book by this same author proved a stimulating one in encouraging parents to read to their children. This book gives an actual list of books of various kinds that are good to read to young people. A valuable comment is made along with the title of the book, the author, the publisher, whether it is illustrated or not, and the ages of particular appeal for the book. The Foreword points to a wise use of this list: ". . . if the child who loves to read is surrounded by well-selected books within the range of his reading ability, he will soon find what he wants, whether it be a tale of magic and enchantment or an account of the latest rocket-ship."

Whether a parent is building a personal library or is selecting books from the public library, this book together with the author's former one, *Reading with Children*, is valuable.—M. C. J.

NO TIME FOR TEARS

(Lora Wood Hughes. Houghton, Mifflin and Company, Boston. 1946. 305 pages. \$3.00.)

IF Lora Wood Hughes had been the kind to weep, there would have been much time and many occasions for tears. She, however, was the kind of person who take things in their stride and make their adjustment, no matter how bad the situation that might arise. Her life was not an easy one, nor were her experiences rosy, but her telling of them warms the spirit, for her genuine love of human nature can well stimulate a similar affection among her readers.

This book is another *Life-in-America* book, and like the others, serves to introduce a segment of American life. *No Time for Tears* covers country in the western United States, from Texas where the author first became conscious of this business of living, to California, Montana, the Northwest, as well as Hawaii, and southwestern Canada.—M. C. J.

WE SHOOK THE FAMILY TREE

(Hildegard Dolson. Random House, New York. 1946. 199 pages. \$2.50.)

IN this hilarious volume, the author indicates the fun and the mishaps that occurred in her family in a small town in the good old days of the 1920's. The book is a joy to read because of the delicious humor and the very human quality of Miss Dolson in seeing the ludicrous in even the most trying situations. She has picked out the most laugh-provoking incidents from her life in a little Pennsylvania town and ended on the high note of selling her first writing to *The New Yorker*.

Parents and teachers of youth will find the book valuable in helping them laugh off difficult situations, or at least capture the point of view of the younger generation.

—M. C. J.

RESTLESS INDIA

(Lawrence K. Rosinger. Henry Holt & Co., New York. 1946. 113 pages. \$2.00.)

PROBABLY no country figures to a greater extent in the current world situation than India. Since her more than four hundred million people comprise one fifth of the human race, no matter how far removed one country may feel from India it cannot be overlooked in the present world situation. When, as the author states, we learn that in the early part of 1946, the people of (Concluded on page 398)



The Church Moves On

President to Mexico

PRESIDENT GEORGE ALBERT SMITH left in mid-May for an extended trip that took him as far as Mexico City. He stopped first in Pueblo, Colorado, where he inspected a site for a monument commemorating the first Anglo-Saxon settlement in Colorado. (Part of the Mormon Battalion, too weak to continue the march to California, had been released and had started north to join the main body of the Saints. They wintered at Pueblo, 1846-47.) Continuing to St. Louis, President Smith attended the annual meeting of the National Council, Boy Scouts of America.

President Smith and Joseph W. Anderson, secretary to the First Presidency then went to Mexico City, headquarters of the Mexican Mission, where they transacted Church business.

Assistant Coordinator

CAPTAIN JOHN B. MATHESON, JR., has been appointed and set apart by Elder Ezra Taft Benson, president of the European Mission, as assistant coordinator of Latter-day Saint servicemen in the European theater. His address is:

Captain John B. Matheson, Jr.,
0-534106, Hq. Comd. USFET,
APO 757 c/o PM, N. Y.

Captain Matheson succeeds Captain Sherman S. Brinton who served as assistant coordinator and who has now returned to Utah.

Tongan Book of Mormon

PUBLICATION of the Book of Mormon into the Tongan language, twentieth language of publication including the Deseret Alphabet, for the book, has now been completed, and specially bound and autographed copies by President George Albert Smith have been sent to the island's rulers: Queen Salote Tupou III, of Tonga; another for Prince Tupou of To'a; the third for Premier Ata; the fourth for Finau Ulukalala, governor of Vava'u (northernmost of the three island groups); and the fifth to Tu'i Ha'ateihō, governor of Ha'apai, the center island group.

The work of translation began in 1938 at the instance of President George Albert Smith, then a member of the Council of the Twelve, and the late Elder Rufus K. Hardy of the First Council of the Seventy. Elder Ermel J. Morton, then laboring as a missionary in Tonga, made the translation in six months. President Emile C. Dunn revised this translation, and Siosista Tu'iketei Pule and Tavita Mapa, two native brethren, came to America with Elder Morton with the manuscript, aft-

er rendering valuable aid in the translation.

The copy was revised a second time by Elders Floyd W. Fletcher and W. Brent Wright, both of Salt Lake City, and both former Tongan missionaries, and after a third revision by Elders Morton and Wright it was published in April 1946.

The autographed copies will be taken to Tonga by President Evon W. Huntsman, newly-appointed mission president. He and President Dunn will make the presentation in behalf of President George Albert Smith, before President Dunn returns home. President Smith autographed copies for Elder Morton, Siosista Tu'iketei Pule, Tavita Mapa and Mela Mapa, his wife, who also rendered valuable aid. Tavita Mapa died in January 1945, while serving as president of the Nuku'alofa Branch.

Church Birthplace

COMMEMORATING the 116th anniversary of the founding of the Church, April 6, members and friends living in the area met in appropriate services at the farm of Peter Whitmer in Fayette, Seneca County, New York. Whether the present house on the old Whitmer farm is the one in which the Church was organized is not known.

Servicemen in Japan

BECAUSE it has been reported that Latter-day Saint servicemen stationed in Japan have had difficulty in

locating Latter-day Saint meetings, the Latter-day Saint servicemen's committee has advised that information regarding Church meetings may be obtained from either

Chaplain Vadal W. Peterson
0-92945 (Capt.)
1629th Engr. Const. Bn.
APO 503, c/o Postmaster
San Francisco

or
Sgt. Melvin Teerlink—39934026
I. G. Sec. Hq. YOBAS
APO 404, c/o Postmaster
San Francisco

Utah's Oldest Man Dies

CHARLES W. SEEGMILLER, Utah's oldest resident, died at his home in St. George on May 4, at the age of one hundred and three. "Uncle Charley" as he was affectionately known, was born in Mannheim, Canada, January 2, 1843, and came to Utah at twenty-three. He assisted in the establishing of the Dixie Mission in southern Utah, and the Muddy Mission of southern Nevada. He perfected the Rio Virgin dam which made the irrigation of farm land possible in that section. On his one hundredth birthday in 1943 he took his first airplane ride.

Missionaries

FRANKLIN J. MURDOCK, mission secretary, announced May 1 that a total of 1134 full-time missionaries were serving in their various fields, compared with 350 a year ago.



RELIEF SOCIETY WOMEN MAKE PRESENTATION TO MRS. HARRY S. TRUMAN

Woman of the Relief Society of the Church with Mrs. Truman at the White House after presenting her with handwork from the Relief Society. Left to right: Mrs. Gwendolyn T. Gwynn, Mrs. Zetella W. Thuman, Mrs. Priscilla L. Evans, Mrs. Elsie B. Lundberg, Mrs. Edith S. Elliott, Mrs. G. Backman, Mrs. Belle S. Spafford, president; Miss Ethel Evans, Mrs. Truman, Mrs. J. Willard Marriott, Mrs. Herbert B. Mow, wife of the governor of Utah; Mrs. J. Will Robinson, Mrs. Abe Murdock, Mrs. Ernest L. Wilkinson, Mrs. William H. King, and Mrs. Edgar Brassard.—International News Photographic, by G. Bradford Kress.

THE IMPROVEMENT ERA

Relief Society

APOINTMENT of Isabel Barton Callister, wife of Louis H. Callister, to the general board of the Relief Society has been announced. She is a member of the University Ward (Salt Lake City), Emigration Stake, where she has been a Sunday School teacher for a number of years.

Stake Presidencies

IN the Bear River Stake, President Robert J. Potter and counselors Charles J. Wood and Kleon Kren have been sustained to succeed President Clarence E. Smith and counselors John J. Shumway and Knud H. Fridahl.

President Lewis B. Crittfield and counselors David R. Martindale and Charles Verl Clark have succeeded President Charles S. Clark, Moses S. Martin, and George H. Severe in the Cassia Stake of Idaho.

In the Moroni Stake, President George McKay Anderson and counselors Clifford E. Blackham and Ralph West Cook succeed President Dermont Madsen, and counselors Thomas H. Cook and George M. Anderson.

Ward, Branch Changes

BRIGHAM CITY EIGHTH WARD, North Box Elder Stake, has been created from a portion of the Brigham City Fourth Ward, with Ernest E. Hansen as bishop.

New Plymouth Branch, Weiser Stake, has been organized from parts of the Ontario, Nyssa, and Letha (Oregon) wards, with Branch President Elbert T. Ashby sustained.

Siletz Branch of the Seattle Stake has been disorganized and the records and membership transferred to the Olympia Ward.

New Ward

THE Arbor Ward of the Temple View (Salt Lake City) Stake has been organized from parts of the Jefferson and McKinley wards, with Percy K. Spencer as bishop.

Missionaries Released

FEBRUARY

California: Emily Wilkinson Chapman, Salt Lake City; John Henry Chapman, Salt Lake City.

Canadian: Ruby Johnson, Salt Lake City. **New England:** Myrtle Esther Bernards, Salt Lake City.

Northern California: Leo Blosch, Salt Lake City; Shirley Ann Gleave, Annabella, Utah; Joan Smith McQueen, Preston, Idaho; Nancy Alean Sorensen, Springville, Utah.

Northwestern States: Beulah Burton, Salt Lake City.

Texas: Edna Marie Odenwalder, Salt Lake City.

MARCH

California: Amy Lucille Glover, Salt Lake City; Mrs. Ragnhild K. Johnson, Salt Lake City.

Eastern States: Beth Manwaring, Rexburg, Idaho; Jacob Andrew Faragher, Sacramento, California.

East Central States: George Henry Hunt, Bunkerville, Nevada.

Hawaiian: Frank Ray Wilkinson, Stockton, California.

Navajo-Zuni: Martin D. Bushman, Snowflake, Arizona.

Northern California: Oliver C. Howell, Logan, Utah.

North Central States: Geraldine Bearson, Spanish Fork, Utah; Lurea H. N. Burgen, Midvale, Utah; Willard Burgen, Midvale, Utah; Ingrid A. Johnson, Salt Lake City; Beverley Jean Openshaw, Salt Lake City; Harry Davison Wells, Hyrum, Utah.

Northern States: William Rue Fuller, Richmond, California.

Southern States: Nephi J. Black, Richfield, Utah; Harriet Birdie B. Christensen, Idaho Falls, Idaho; Wilford Moses Christensen, Idaho Falls, Idaho; Geraldine Levie,

Sevier, Utah; Julia Clark Sorensen, Richfield, Utah.

Spanish-American: Wilford McClellan, Delta, Utah; Hannah Jennings Ash, Mesa, Arizona; Frederick Thomas Ash, Mesa, Arizona.

Texas-Louisiana: Alfred Harker, Shelley, Idaho; Mary Edna O. Harker, Shelley, Idaho; Charles M. Radley, Salt Lake City; James C. Soelberg, Idaho Falls, Idaho.

Western States: Cleo Pond, Fairfield, Idaho; Alice Coombs, Salt Lake City.

(Concluded on page 388)

MISSIONARIES ENTERING THE MISSIONARY HOME APRIL 15, AND LEAVING APRIL 24, 25, 1946

Left to right, first row: Lawrence D. Smith, David M. Manning, William E. Berrett, instructor; Blaine N. Taylor, Ronald T. Young, Charles C. Carr.

Second row: Patty Sessions Scott, Evelyn Crane, Leila E. Baumann, Ruth Morris, Lowell S. Watson, Evelyn Wursten, Lorany Wright, Glenna Belnap.

Third row: Ellen L. Weir, John S. Coleman, Ralph K. Jones, Laurie Teichert, Myra BeeGough, Charles M. Alexander, William D. Preston, Evans Patterson, Kendall J. Black.

Fourth row: Charles W. Turner, Arville Smith, LeGrande R. Brough, Howard VenderMyden, Deloris Schmidt, Zula Nelson, Betty Crandall, Clara Tew.

Fifth row: Floyd O. Christensen, Wayne L. Loveless, G. Merrill Andrus, Mrs. Oscar L. Ferrin, Oscar L. Ferrin, James R. Harris, E. Junior Beckstead, Olga Julie Jensen, Margaret T. Hilliard, Della Tew.

Sixth row: Anna Vace, Ruth Jeanne Gandy, Helen Jeanne Gandy, Helen Jeanne Roskelley, Maude H. Roskelley, Marion Black, Vernon F. Hagan, K. Standard, Izora Bowen, Carol Samuels.

Seventh row: Marion Marley, William L. Loxton, Leland Gary Bolton, Alva Fenn, Carl F. Fenn, Mrs. J. Smith Phelps, J. Smith Phelps, Janis Allen, Rowena Russell, Helen Durrant.

Eighth row: Catherine Gruenwald, Joyce Taylor, Fannie Lawrence, Leon P. Ralphs, Surelda C. Ralphs, Bruce E. Peterson, Betty Christofferson, V. Keith Adamson, Lynne J. Lundberg, Owen John Walker.

Ninth row: Byron Wilkins, Willard B. Van Fleet, Teddy B. Parker, Owen S. Merrill, LeVana K. Egbert, Carmen Richardson, Vaughn K. Lauritzen, Don C. Wood, Jr., Merlin C. Leonhardt, Ralph E. Angerbaumer.

Tenth row: Dell E. Sexton, Floyd H. Ashcroft, Theodore Plumb, Zola Adams, Charles Morrison, Wenzel W. Harper, Blaine B. Harper, Varsel S. Jenks, Grant B. Monson, Donald E. Baxter.

Eleventh row: Dennis Sorenson, Clifford Miller, William Paul Smith, Keith E. Sohn, William Hegerhorst, Roy Nielsen, Kay D. Sorensen, LaMarr W. Poulton, J. Vernon Clark, Van E. Wright.



MISSIONARIES ENTERING THE MISSIONARY HOME MARCH 18, AND LEAVING MARCH 27, 28, 1946

Left to right, first row: Bessie Huntsman, Norma Ririe, Marie Hess, June Meiners, Helen Petersen, Fern Halvard, Den B. Colton, director.

Second row: Lula Cammack, Dan James East, Alfred George Pollard, Raymond Madsen Smith, Barbara Cull, Verla Brinkerhoff, Bernardo Pablo Duaret, Grant Milton Nielsen.

Third row: Lois B. Johnston, Edith Green, Merlan Nielsen, Thelma Benson, Ernest Chauvin, Katie Chauvin, Irene Thomas, Verne Grange.

Fourth row: Irene Thomas, Beth Franklin, Ernest A. White, Olive J. White, Sarah A. Fowers, Joseph A. Fowers, Josephine Heinen, Helen Wilson, William E. Rick, Charles E. Rick.

Fifth row: Edith Arlene VandeWoude, Anna Deon Clark, Nona Andersen, Cecil John Baron, Sylvan K. Tanner, Betty Lou Seeley, Warren J. Wilson, Morton B. Cutler.

Sixth row: Dennis Elan Nielsen, June Slade, Dorothy Donsie, Norine Richards, Marvel Olsen, Dora Shields, Vernon V. Everton, Helen Larsen, Donne Grover, Lloyd J. Chamberlain.

Seventh row: Merril Austin Nelson, Charles Boogert, Ellis Lekoy, Ira W. Dial, Wayne Pearson, John W. Stinson, Edward W. Wilson, Plas.

Eighth row: Preston Young, Hyatt G. Johnson, Kenneth A. Warner, Grant Curtis Tucker, Ralph F. Gibby, Jim Oakey, Keith E. Wiggins, Reed W. Anderson, Joyce Thorpe.

Ninth row: Daniel A. Clinger, Harry R. Smith.

Letter of First Presidency Concerning Sacrament

To Presidents of Stakes
and Bishops of Wards

Dear Brethren:

Inquiries received at the office of the First Presidency disclose the fact that there is a divergence of opinion and varied practices among ward officers with respect to the kind of music, if any, that should be rendered during the administration of the sacrament.

Recently, this question came before the First Presidency and the Twelve who unanimously approved the recommendation that the ideal condition is to have absolute quiet during the passing of the sacrament, and that we look with disfavor upon vocal solos, duets, group singing, or instrumental music during the administration of this sacred ordinance.

There is no objection to having appropriate music during the preparation of the emblems, but after the prayer is offered, perfect silence should prevail until the bread and the water have been partaken of by the full congregation.

It was further suggested, and unitedly agreed upon, that the sacrament should be first given to the presiding authority in the meeting. This may be the bishop, perhaps one of the stake presidency, or one of the visiting General Authorities. It is the duty of the priest officiating to determine who is the presiding authority present; thus, whenever the sacrament is administered, members of the Aaronic Priesthood officiating will have a lesson in Church government.

When the sacrament is given first to the presiding authority, those officiating may pass the sacrament consecutively to members of the Church who are sitting on the rostrum and in the audience.

It was also the conclusion of the Council to recommend to the superintendency and general board of the Deseret Sunday School Union that local Sunday Schools be advised that the significance of partaking of the sacrament will be enhanced if no music be given at that period. Undoubtedly, there will be those who will claim that soft, appropriate music contributes to better order; but careful consideration of the institution and purpose of the sacrament will lead to the conclusion that anything which detracts the partaker's thought from the covenants he or she is making is not in accordance with the ideal condition that should exist whenever this sacred, commemorative ordinance is administered to the members of the Church.

Reverence for God and for sacred things is fundamental in pure religion. Let every boy and girl, every man and woman in the Church, manifest this principle by maintaining perfect order by self-communion whenever and wherever the sacrament is administered.

Sincerely yours,

George Albert Smith
John Reuben Clark Jr.
David O. McKay

The First Presidency

EDITORIALS

Our Girls—and Our Boys

A RECENT release from the Federal Bureau of Investigation records this startling fact:

Arrests of girls under twenty-one increased 109.3 percent last year over the last peacetime year of 1941, while arrests of males under twenty-one decreased 7.3 percent.

While this summary is for the United States and its possessions, it has significance for the Church, coinciding as it does, with the year in which the Church announced its churchwide Latter-day Saint girls' program, designed for the purpose of knowing more about our girls and keeping closer to them.

Frankly speaking, it may be that in the past we have given more attention to our boys than we have to our girls. Certainly we have had more organized activities and more means of keeping in touch with our boys than we have with our girls, through the priesthood quorums and other Church agencies—including our missionary system, which has always invited more boys than girls into its activities.

Basic to every social problem is the fact that boys and girls in many vital ways are not separate entities, but rather component parts of one picture, closely tied together in all of their interests and activities and conduct. A letdown among girls inevitably means a letdown among boys. We cannot save either of them without saving both of them. This is fundamental to the Church and kingdom of God, both here and hereafter, as well as to the community and the nation, and to society itself.

If a generation were to save its boys and were to have lost its girls (which could only happen theoretically), it would have been a generation of utter failure. And with the implications of this fact we are faced more than ever today, because fewer of the traditional restraints and fewer of the elements of time-honored protection surround our girls at this time than ever before within modern history. More and more they are doing men's work, are found in men's company, and are sharing life on an equal footing, both the desirable and the undesirable.

And so we take this opportunity to say to all of those who are responsible for the guidance and for the lives of our boys and our girls in the wards and stakes and missions of the Church—and in our homes: Don't neglect either of them, or any of them. Keep close to them; keep your arms around them, and account for every one of them. To keep these choice sons and daughters of ours near to us is a great and important and necessary mission, even as it is to go to far places and among strangers.—R. L. E.

* * *

Where is happiness, real happiness? Nowhere but in God. By possessing the spirit of our holy religion, we are happy in the morning; we are happy at noon; we are happy in the evening; for the spirit of love and union is with us, and we rejoice in the spirit because it is of God, and we rejoice in God, for he is the giver of every good thing. Every Latter-day Saint, who has experienced the love of God in his heart, after having received the remission of his sins, through baptism, and the laying on of hands, realizes that he is filled with joy and happiness and consolation. He may be in pain, in error, in poverty, or in prison, if necessity demands, still, he is joyful.—Brigham Young.

EVIDENCES AND RECONCILIATIONS

cu. Can We Believe the Witnesses to the Book of Mormon?

THREE men, and later eight men, declared in two formal, signed testimonies that they saw and handled the plates from which the Book of Mormon was translated.

The great importance of these statements in establishing faith in the divine mission of Joseph Smith the Prophet, has been recognized by all students of the restored gospel. To Latter-day Saints these affidavits, published in every authorized edition of the Book of Mormon, have been and are a source of faith.

Unbelievers in the divine origin of the Book of Mormon have been forced, on the other hand, to stand baffled and perplexed before the testimonies of these witnesses.

The evidences for the truth of the witnesses are convincing. They cannot be denied. Here are some of these proofs:

1. *It was prophetically foretold that three witnesses should see the plates and bear witness of their experience.*

It is a remarkable fact that this prophecy was received by the Prophet in March 1829, before the Book of Mormon had been translated. It reads in part as follows:

... in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you. Yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are. (D. & C. 5:11-13.)

The united testimony of the three witnesses is a literal fulfilment of this prophecy. It cannot be explained away, for the prophecy and its fulfilment actually occurred. It leads directly to the divine purpose to which the Prophet said he was called.

2. *The events which led to the testimonies of the witnesses are described in circumstantial detail.*

Soon after the announcement, the three men who became the first group of witnesses—Oliver Cowdery, David Whitmer, and Martin Harris—asked that they be selected to see the plates. While very different in temperament, they were alike in having minds of their own and doubts of their own. They wanted to make sure for themselves that Joseph's story was true.

About two months later, in June 1829, the plates were shown to the three witnesses. On the day set, Joseph Smith and the three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, sought a secluded spot in the forest. After prayer by each one, when nothing happened, Martin Harris withdrew, feeling that his lack of faith was preventing the manifestation. After his withdrawal, a heavenly being stood before them in the midst of a bright light, with the plates in his hands.

He turned the leaves, and spoke to them. Then, they heard a voice declaring that

These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.

Joseph then went in pursuit of Martin Harris, whom he joined in prayer. To the great joy of Martin Harris, the same vision opened to him. Thus, the three witnesses had realized their desires. (See *History of the Church* 1:54-56.)

True, the record of this event was written by Joseph Smith, but the witnesses were still living, and could have corrected any errors in the account. This they did not do.

A detailed account of any event is always an evidence of its truth. Deceivers are careful to deal in few details and many generalities. The whole event occurred in full daylight. All of them were vigorous young men in good health.

3. *Eight witnesses corroborated the testimony of the three witnesses.*

As if to make assurance doubly sure, the plates were later shown to eight other men. Whether all eight saw the plates at the same time is not known. However, the men, Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sen., Hyrum Smith, and Samuel H. Smith, unitedly signed the testimony in which they describe the plates and the engravings on them, and further declared that they actually handled and "hefted" the plates.

Such corroboration of the testimony of the three, under different conditions, and at different times, certifies immeasurably to the truth of the events.

4. *The witnesses remained true to their testimonies to the end of their days.*

Some of the witnesses left the Church, others were excommunicated, but their testimonies for the truth of the Book of Mormon remained unchanged.

Of the three witnesses, Oliver Cowdery and David Whitmer were excommunicated. Martin Harris drifted away. Cowdery, of undisputed high intelligence, and Harris, holding stubbornly to his views, both returned and were again baptized into the Church. Whitmer, hugging old grievances and remaining unaffiliated with the Church, bore frequent testimony to the truth of the translation of the Book of Mormon from the Nephite plates. Oliver Cowdery practiced law. Several times, before the courts, his integrity was impugned because of his acceptance of the Book of Mormon. Each time he bore powerful testimony to the truth of the Nephite record. Wherever he went, he was looked upon as a man of honor. He died with his testimony upon his lips.

David Whitmer remained in Richmond, Missouri, to the end of his life. He lived to be a very old man. Many persons called on him to ask about his testimony to the Book of Mormon. Orson Pratt, Joseph F. Smith, James H. Moyle, and C. C. Richards were among these visitors. To each and all he reaffirmed his testimony. He died with his testimony upon his lips.

Martin Harris, after various misadventures, remained for many years in the East near the Kirtland Temple. Visitors there would quiz him about his belief in the Book of Mormon. Among them were Edward Stevenson and W. H. Homer. His answer was invariably

(Continued on page 414)



Homing

A Place of His Own

By Lucia Mallory

"HERE is the health record book we've been making at school, Miss Mallory."

From a small chest of drawers in the corner of the living room, Kent Waldron brought an attractive handmade booklet for me to see. I was visiting with Kent and his mother in their tiny apartment in one of the new, hastily-built housing projects of our city. The two had been frequent visitors at the Barnard Library where I am children's librarian. On this evening they had stayed until closing time and invited me to come home with them for dinner.

"This is a good book, Kent," I commented, as I looked over the neatly-lettered pages stapled together in a bright paper cover. "I don't wonder that you take good care of it."

Kent looked at his mother and smiled. "It was always getting lost when I first brought it home," he told me. "Whenever I wanted to put in a check mark to show that I had brushed my teeth, I had to hunt for my book. Mother helped me fix a place in which to keep it."

"Our family has been used to having more space than we have in this three-room apartment," Mrs. Waldron explained. "We had a big house, and Kent had a room of his own. When we moved here, it took a great deal of planning to find room for the most necessary things—for our food supplies and clothing."

"One day," she went on, "I saw Kent's school things lying on the couch and was about to tell him to put them away, when it suddenly came to me that he had no place to put them! That evening his daddy and I looked over the apartment to see if we could manage to make a little more storage space in any of the rooms. That one corner of the living room offered the only possibility. As you can see, we needed something small. We were fortunate in finding that little chest of drawers, unfinished, at one of the stores."

"You can tell Miss Mallory what we did when Daddy brought it home, Kent."

"Mother showed me how to paint it myself," the boy said happily. "Daddy keeps his papers in the top drawer. Mother's sewing things are in the next one, and the lower drawers are for me."

"Kent wasn't the only one who had nowhere to keep his things," Mrs. Waldron added. "Now each of us has a place of his own."

"I am glad to see how you are solving the problem of living normally in crowded quarters," I told my new friend.

"I think the mothers of each generation have their own problems to solve," Mrs. Waldron answered. "In the early days of this community, pioneer mothers faced the problems of isolated living without complaint. I think we should try to do as well under reversed conditions."

As I walked home that evening, I thought how much it would mean to all the children in our crowded industrial areas if every mother tried as hard as Mrs. Waldron to give her child a chance for individual development by providing a "place of his own."

Parent School

SENTENCE to a course of eight one-hour lectures is the order of the court in San Francisco to certain parents whose wayward children have been placed on probation for such acts as stealing, malicious mischief, sex misbehavior, or other violation of law. California, like other states, may prosecute adults for contributing to the delinquency of a minor, and it is under this general statute that the juvenile court may find delinquent fathers and mothers guilty of neglecting their basic parental responsibility when their children get into trouble. The judge is thus empowered to stipulate that these parents shall attend the San Francisco Parents' Guidance Center.

John Schapps, field consultant of the San Francisco office of the association, recently completed a study of this San Francisco "school for parents." Twenty-five parents were interviewed by Mr. Schapps to determine their reaction to the program of the guidance center. He found parents generally willing to attend, often interested to be assigned to the school though they were not always "conditioned" to the plan by careful preliminary interviews with the judge or the probation officer. Several, however, felt that they had lost face by being ordered to attend in the presence of their children, and for this reason they continued to resent the whole program. Certain others ex-

pressed a wish for a more informal round-table type of discussion of parental problems, rather than a series of classroom lectures. Since the only common denominator of a group like this is their delinquent parenthood, it is obviously difficult to plan a series of discussions which will change attitudes and ideas in fathers and mothers of such widely varying backgrounds and viewpoints.

Charles L. Chute, executive director of the National Probation Association, has stated in regard to the study of this school:

One of the constructive features of this program is that parents are impressed with the seriousness of their relationship to their children, and of their responsibility for their children's conduct. However, making attendance at such a guidance center compulsory is a questionable practice since it seems like punishment and sets up a natural resistance. We can distinguish between firmness on the part of the court toward the parent who is neglecting his duties to his child, and a punitive attitude which accomplishes little. We cannot superimpose any kind of learning on parents so we must not overlook the primary importance of working with them as individuals and helping them to be conscientious and capable parents rather than careless and ineffectual ones. This is one of the big problems of the probation officer whose important job is to understand and guide both the child and his parents. However, well planned adult education, particularly for confused and ignorant parents, can do much to prevent delinquency.

Here's How

Booklet on Tree Disease

OAK Root FUNGUS, or Armillaria Root Rot, resulting from Armillaria Meleagris invasion, is a very serious menace to almond, apricot, cherry, citrus, peach, pear, plum, prune and nut trees, also shade trees and ornamentals. Once single trees or groups of trees become affected, they should immediately be completely grubbed to assist in preventing the spread.

After grubbing, provided the disease has not progressed to the point of infecting adjacent trees that bear no visible indication of infection, the vacant area may be treated with carbon bisulphide.

Illustrated booklet 204 published by Wheeler, Reynolds & Stauffer, manufacturers of the chemical in San Francisco, contains complete information and recommendations. The booklet is free for the asking and may be obtained by addressing this company.



Cook's Corner

Josephine B. Nichols

RECIPES you will want to use for your June parties:

Country-fried Chicken

- 2 3-pound chickens
- 1 cup enriched flour
- 1½ tablespoons salt
- 1 teaspoon pepper
- 1 tablespoon paprika
- ¾ cup fat

Cut chicken in serving pieces. Mix flour and seasonings. Rub this coating mixture into chicken pieces thoroughly. Brown lightly in hot fat; cover so fat will not sputter and to keep chicken moist. Cook slowly until tender, about one hour. Turn to brown evenly. Uncover last ten minutes to re-crisp coating.

Barbecued Buns

- 1 pound ground round of beef
- ½ cup chopped onion
- ½ cup chopped green pepper
- 1 10½-ounce can condensed tomato soup
- ½ tablespoon barbecue sauce
- 1 teaspoon salt
- pepper

Brown meat in small amount of hot fat. Add onion and green pepper. Cook until soft. Add remaining ingredients. Cover. Simmer thirty minutes. Serve on toasted bun halves.

Rosy Fruit Salad

Arrange grapefruit sections on crisp lettuce leaves to resemble flower petals; fill center with cottage cheese and garnish with whole strawberries. Serve honey mayonnaise.

Honey Mayonnaise

Add two tablespoons honey to one-half cup mayonnaise; fold in one cup whipped cream.

Glazed Orange Tea Biscuits

- 1 recipe prepared baking powder biscuit dough
- melted butter
- 2 tablespoons grated orange rind
- ½ cup sugar

Shape dough into small balls. Roll in butter then in combined orange rind and sugar until well coated. Place in greased small muffin pans, or place three balls in greased medium-sized muffin pans. Bake in hot oven (425° F.) until golden brown about fifteen minutes. Serve hot.

Honey-Ice Cream

- 1 Jumkett Rennet tablet
- 1 tablespoon cold water
- 2 cups light cream
- ½ cup honey
- 3 drops yellow food coloring
- ¼ cup walnut meats

Dissolve Rennet tablet in cold water. Mix cream and honey. Warm slowly, stirring constantly. When comfortably warm, not hot, remove at once from heat. Add dissolved tablet and food coloring. Stir quickly for a few seconds only. Pour at once into refrigerator tray. Do not move until firm, or for about ten minutes. Then chill about thirty minutes. Freeze firm. Turn into bowl

and beat thoroughly. Add nuts; return to tray; freeze until firm.

Red Raspberry Shortcake

- ½ cup shortening
- ¼ cup sugar
- beaten egg
- 2½ cups flour
- ½ teaspoon salt
- 3 teaspoons baking powder
- 1 cup milk
- 1 quart red raspberries

Cream shortening and sugar; add egg and beat well. Add sifted dry ingredients alternately with milk. Bake in two greased eight-inch round layer cake pans at hot oven (400° F.) for twenty-five minutes. Put layers together and cover top with sweetened raspberries. Top with whipped cream.

Oatmeal Cookies

- ¾ cup shortening
- 1½ cup honey
- egg
- 2 tablespoons hot water
- 1½ cups quick-cooking oats
- 2½ cups enriched flour
- ½ teaspoon salt
- ½ teaspoon soda
- 1 teaspoon cinnamon
- ¾ cup raisins

Cream honey and shortening. Add beaten eggs. Sift flour, soda, cinnamon, and salt into mixture. Add oatmeal, raisins, and water. Mix thoroughly. Drop by teaspoons onto greased cookie sheet. Bake in 375° oven for 15 minutes. Makes 60 cookies.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Keep a small box near your laundry tubs. You'll find it very convenient to hold the buttons, snaps, or other pieces that may come off clothes during the washing process.—Mrs. H. T. C., Logan, Utah.

When ivy has turned yellow, rub with turpentine to restore the color, being careful not to use too much.—Mrs. M. J. C., Los Angeles, California.

To shell garden peas dip them in hot water then cold water. Run them through your washing machine wringer. The peas fall back into the machine and the hulls go on through. This does not injure the peas.—Miss E. F., Salem, Virginia.

A paper garment bag that can be completely sealed is good insurance against moths if the garments are moth free when they're put into it.—Mrs. G. H. Hinckley, Utah.

Don't use a wire beater for cleaning rugs or carpets. It loosens and cuts the pile. Clean the carpet first on one side and then on the other with a vacuum cleaner.—Mrs. M. S. Lehi, Utah.

If door and window screens are painted with aluminum paint it gives clear vision out, yet makes it difficult to see in from outside during the day.—B. S., Hinckley, Utah.

Cookies!

**richer, more flavorful
with Durkee's
Margarine!**

Want your family and guests to enjoy every last morsel of your cookies? Then for flavor and richness use Durkee's Margarine. Durkee's is so mild, so sweet, so country-fresh in flavor. Smooth and perfectly blended, too. No wonder youngsters love it on bread—good cooks prefer Durkee's for cooking, baking, frying! This top quality margarine is famous for food value as well as economy. It's enriched with Vitamin A.



Margie Says...
Try Durkee's
Margarine in these
Super-Saving Cookies

Cream together ½ c. Durkee's Margarine, ¼ c. sugar, 2 tsp. vanilla. Mix together 1 beaten egg, ⅔ c. corn syrup or molasses. Add to margarine mixture; beat well. Sift together 2 cups flour, ¼ tsp. salt, 1 tsp. baking powder. Combine dry ingredients with margarine mixture, adding 2 to 4 tbsp. milk, until dough is soft but not thin. Drop from teaspoon on greased cookie sheet. Bake in moderate oven (350° F.) 12 to 15 min. Makes 48 cookies. This basic recipe may be varied by mixing in your favorite Durkee Spice, such as Durkee's Mace, Cloves, Cinnamon, Ginger, Anise Seed or Pumpkin Pie Spice.



So Mild... So Sweet...
So Country Fresh in Flavor!

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You have used our Costumes YOU
KNOW THEY ARE THE BEST for
your play or opera production.

Hillam's Costume Shop

Salt Lake City, Utah

10 ROOMS FILLED WITH SPLENDID
COSTUMES



Children "go for" tempting rennet-custards

And no wonder! Pretty colors, mouth-watering flavors, lots of gay, tasty toppings make rennet-custards a surprise treat every time you serve them. And it's so easy to make milk into these eggless, non-cooked custards . . . the rennet enzyme makes the milk more readily digestible too.

"Junket" Rennet Powder—At all grocers. Already sweetened. Six flavor varieties.

Vanilla	Chocolate	Lemon
Orange	Raspberry	Maple
Make rennet-custards	With either	"Junket" Rennet Tablets
Make rennet-custards	With either	"Junket" Rennet Tablets

Not sweetened. Add sugar, flavor to taste. 12 rennet tablets make 4 cups custard; let makes 4 or 5 rennet-custard desserts or more than a pint of ice cream. At grocers and druggists.

SEND COUPON
for
recipes
and
FREE
"Junket"
Rennet
Tablets



FREE! Menu-planning helps for mothers, including Double-Duty Menus and Recipe Cards, also trial package "Junket" Rennet Tablets.
"The Junket Folks,"
Chr. Hansen's Laboratory Inc.
Dept. 76, Little Falls, N.Y.
Please send me Double-Duty Menus and Recipes and free trial package "Junket" Rennet Tablets.
*(Just paste this coupon on postcard
and add your name and address.)*

THE CLEAN LIFE

(Concluded from page 362)
tions from the makers of a leading brand of cigarette stating the scientific proof, which no one would try and refute today, that nicotine is a poison, that its use is harmful, but that their cigarette was less injurious because it burns slower and users get less nicotine. Another brand advertises their product as practically free of nicotine. Millions of dollars are spent to advertise tobacco to the public, and the drive since the last war has been to popularize smoking among women. Note the terrific increase in cigarette consumption in the United States since then and judge if the campaign has succeeded.

During the war years, 1916-1919, cigarette consumption in the United States more than doubled, rising from twenty-five billion to fifty-three billion annually. Since the first world war, civilian consumption of cigarettes has increased rapidly. In 1930, 123 billion cigarettes were manufactured, fifteen hundred a year for every American man, woman and child over the age of fourteen. From 1930 to 1940 the American annual consumption rose sixty billion more. This is a basic rate eight times that of 1916. And since 1940 the

rate has been ever upward, skyrocketing! Why should we deliberately poison ourselves?

The non-use of tea and coffee, hot drinks, and poorly-chosen foods, are important in the Word of Wisdom. The manner in which we use our bodies, the care with which we keep them clean, properly rested, exercised—all have a direct bearing on health and a clean life.

The law of chastity and virtue, the injunction not to kill, steal, lie or bear false witness, covet another's goods, take God's name in vain or use obscene language, and the second commandment to love our neighbor as ourselves, form the basis of proper moral conduct. We must think clean thoughts, for "as [a man] thinketh in his heart, so is he." (Proverbs 23:7.) Our thoughts play a major part in shaping our actions and our destinies. We cannot escape them. Few crimes or evil actions are not premeditated.

Finally, the clean life is a truthful life. "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

THE CHURCH MOVES ON

(Concluded from page 383)

Stake Conference Evening Meeting

THE decision of the First Presidency and the Council of the Twelve has been announced giving the Mutual Improvement Associations the Sunday evening meeting at stake quarterly conferences. This changes the policy created in April 1942, in which these Sunday evening stake conference sessions were alternated among all the auxiliary organizations. The Relief Society, Sunday School, M.I.A., Primary, and the Genealogical Society will continue to hold their special ward meetings and conferences during the evening meeting on fast day.

Stake President

FRANK C. SIMMONS has been sustained as president of the Weber Stake, succeeding James H. Riley. Russell N. Tanner was resustained as first counselor, and Raymond S. Wright was sustained as second counselor, succeeding Elder Simmons.

Excommunications

LAWRENCE ROSAIRE BENOIT, born May 9, 1905, elder. Excommunicated April 1, 1946, in Bountiful Fifth Ward, South Davis Stake.

Henrietta Auguste Dahm Bertram, born May 18, 1875. Excommunicated March 26, 1946, in Milwaukee Ward, Chicago Stake.

Bliss Gudmundsen Childs, born April 19, 1901; seventy. Excommunicated March 25, 1946, in Springfield Second Ward, Kolob Stake.

Eleanor Prows Childs, born March 3, 1907. Excommunicated March 25, 1946, in Springfield Second Ward, Kolob Stake.

Florence I. Pettengill Dial, born January

24, 1892. Excommunicated 1940, in Dillon Branch, Northwestern States Mission.

Paul Wesley Hudgins, born November 28, 1908; high priest. Excommunicated March 28, 1946, in Denver First Ward, Dener Stake.

Charles E. Kingston, born October 10, 1909; elder. Excommunicated April 1, 1946, in Bountiful Second Ward, South Davis Stake.

Ethel M. Kingston, born June 27, 1911. Excommunicated April 1, 1946, in Bountiful Second Ward, South Davis Stake.

Norman L. Kuehn, born November 24, 1892; teacher. Excommunicated March 26, 1946, in Milwaukee Ward, Chicago Stake.

Amy Beesley Lee, born August 30, 1879. Excommunicated March 21, 1946, in Layton Ward, North Davis Stake.

Edwin W. Lee, born September 10, 1879; elder. Excommunicated March 21, 1946, in Layton Ward, North Davis Stake.

Bessie May Macy, born December 23, 1894. Excommunicated March 26, 1946, in Milwaukee Ward, Chicago Stake.

Bessie Joy Macy, born August 23, 1924. Excommunicated March 26, 1946, in Milwaukee Ward, Chicago Stake.

Gertrude Elizabeth Bertram Moeller, born September 13, 1906. Excommunicated March 26, 1946, in Milwaukee Ward, Chicago Stake.

Eugene Emil Rall, born July 7, 1892; deacon. Excommunicated March 26, 1946, in Milwaukee Ward, Chicago Stake.

Madelyn Athalia Tonsor, born October 25, 1916. Excommunicated March 26, 1946, in Milwaukee Ward, Chicago Stake.

Matilda Madelyn Maud Tonsor, born August 13, 1894. Excommunicated March 26, 1946, in Milwaukee Ward, Chicago Stake.

Millard John Tonsor, Jr., born May 18, 1919. Excommunicated March 26, 1946, in Milwaukee Ward, Chicago Stake.

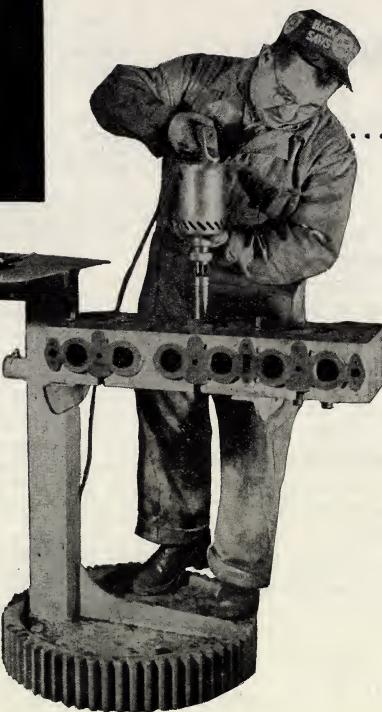
"ALMOST RIGHT -- IS WRONG!"

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You can buy equipment at Robison Machinery Co. with absolute assurance that competent service facilities are always available. With our staff of trained and experienced mechanics our shop motto prevails: "Almost Right — Is Wrong."

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The photograph illustrates the above points. It shows an experienced mechanic doing precision work and saving time with an especially designed device. Here a cylinder head from a "Caterpillar" Diesel Engine has been mounted on a fixture designed and built in the shop of Robison Machinery



Co. The fixture is built so that the cylinder head may be rotated to any position, thus making it easily accessible for grinding valve seats, repairing cracks or performing any other needed operations.

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Grow WITH Brigham Young University

Yes, the **Church University** is growing! Instructional staff, campus facilities, library, and teaching equipment are being expanded to meet the needs of increasing hundreds of young people who are realizing the value of studying at the Church University.

You may still enroll for Summer School.

eo

SECOND TERM:
July 22 to August 23

Brigham Young University

Provo, Utah

How about sending the
**IMPROVEMENT
ERA**
as a gift—a full year
of remembrance

FOR A WISE PURPOSE

(Concluded from page 357)

Some time ago they were released from the mission. Then Sister Estill did research, and they have found the names of hundreds of ancestors and over three thousand of their kindred dead.

Brother Estill is a descendant of Daniel Boone, and part of their research has been on the Boone line. Daniel Boone wrote in his journal:

All the religion that I have is to love God and fear him and believe in Jesus Christ; do all the good to my neighbor and myself that I can, and do as little harm as I can.

I will have to hope and trust in God's mercy for the rest; and I believe God never made a man of my principle to be lost.

Evidently he hoped for just such a man as Brother Estill and other relatives and friends and God's mercy to see that he received all the blessings he deserved.

In this way Brother and Sister Estill have become "Saviors on Mt. Zion." Their dreams and visions have led them into right paths and in the way of making complete their earthly mission. The humble fasting and prayer of the righteous availeth much.

SOMETHING LOST

(Concluded from page 376)

in his own home. He knew well the pain of this moment to the sensitive boy.

Neither spoke as they came to the spring. Each of them was preoccupied with some inner thought. The man took off his hat and stooped over the spring. He dashed several handfuls into his face. The boy sat on a big rock shading the spring, staring off into the distance. Down in the swamp, frogs began their nighty chorus. A breeze played in the treetops with a soft and lonely sound. In the distance the mountains had donned their coats of purple. This was a time of day the boy had always loved. The orchestration of nature, the colors that no artist could ever hope to paint and the other world atmosphere left him entranced.

The man looked long at the evening scene and then turned to the boy. He did not speak for a moment, but stroked the old horse behind the ears.

Finally he said, "I'm glad you told me, Son. You'll have to face a lot of this sort of thing as you grow older. Sometimes it seems as if the world is just one big sneer. If others want to sneer, you can't help that; but don't sneer yourself. A wise man never sneers. He tries to understand."

He stopped speaking for a moment. The knowledge of what he wanted to say was in his mind. He prayed that he might find the proper words to use. Slowly he began. "Today you lost something; beautiful dreams, and part of the boy in you. Boyhood and dreams go together. Both start leaving you about the same time. The things I told you about the earth and our way of living and their relation to higher things became part of your boyhood dreams instead of part of the pattern and foundation of a good way of life. That is why they left you. It leaves a void in you that needs filling. Maybe that is why God gives dreams to the young; so there will be voids to fill. How you fill those voids are tests, just as the ones you have in school. The easiest

way would be to fill them with bitterness and hatred, but the more difficult and better way would be with knowledge and truth."

EMOTION filled the man. He stopped speaking. He wanted to impart to the boy all the knowledge and wisdom painfully torn from the pages of the world's great masterpieces. He wanted to spare him the knife thrust torture of ripping from the heart an easily imbedded bitterness. He spoke again.

"As I watched you plowing, I knew without being told that you were fighting within yourself. Now that I know what that fight was, I know you were thinking of the things I told you. Believe me, Son, they haven't changed. There are still the music and the paintings of nature. There is still the wonder of growing life. There are still the mystery and the beauty of all life. And there is God sometimes so close you can feel him about you." He paused for a moment, looking at the boy in the fast fading light.

He spoke again in a very soft tone. "And there's you and your problem. To some your problem would seem a small matter, but to you it is a very great thing. That is why it is so important. Put the things said today down in their proper place as part of your knowledge of mankind. Many people sneer at things they don't understand. Your loss today of boyish dreams can be replaced by an understanding of things. Someday when you are a man, you might be able to put all this into words or music. The world will thank you then. Always remember the lessons of God's earth and you'll never go too far from God or life's realities."

Night had fallen. Evening sounds had been replaced by nightly sounds. A deep quietness lay over the earth. The man and boy drew closer together. The boy took the man's hand. The man smiled softly and said, "Let's go home to supper, Son."

Ideas
from a
neighbois
farm

Safeway's Farm Reporter keeps tab on how farmers make work easier, cut operating costs, improve crop quality. Safeway reports (not necessarily endorses) his findings because Safeway people know that exchanging good ideas helps everybody, including us. After all, more than a third of our customers are farm folks.

Liquid manure conservation system pioneered by John Naegeli, Swiss dairyman of Tillamook, Oregon, maintains fertility of pasture land. Fertilizing materials contained in barnyard manure (nitrogen, phosphorus, potash, sulphur) can have value of approximately \$30 per cow per year, soil experts point out



MAKING THE GOOD EARTH BETTER

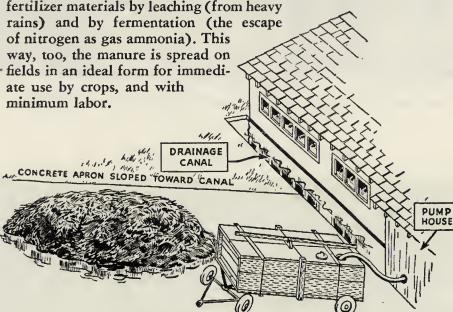
Drainage from two directions — the dairy barn itself and a large concrete apron adjoining barn — keeps John Naegeli "rich" in liquid manure to fertilize his acres.

Alongside and partly beneath the Naegeli barn (under the cows) runs a concrete canal or tank which is 120 feet long, 12 feet wide and 5½ feet deep. This canal catches liquid run-off from fresh manure inside the barn, and it also receives drainage from solid manure hauled out of the barn daily and dumped on the concrete apron. This concrete apron — 42 by 60 feet in area — slopes just enough toward the barn to carry all liquid that leaches out from the solid manure back into the concrete canal.

Naegeli spreads the liquid manure over his pastures by means of a tank wagon. A pump house in the barn and connected with the underground drainage canal pumps the liquid into the tank wagon. 130 acres are covered during a year's period.

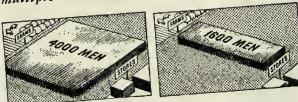
The liquid tank method of handling

barnyard manure prevents loss of soluble fertilizer materials by leaching (from heavy rains) and by fermentation (the escape of nitrogen as gas ammonia). This way, too, the manure is spread on fields in an ideal form for immediate use by crops, and with minimum labor.



A SAFEWAY idea that makes for faster-selling produce

The less produce is handled between farm and retail store the better its eating condition. Yet the old-fashioned way of distributing produce to stores in just one city took 4,000 people — multiple handling.



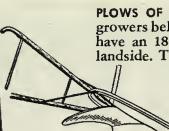
To do the same job under Safeway's modern food distribution plan requires only 1,600 people (comparison based on report of U.S. Bureau of Agricultural Economics). That's because Safeway's plan eliminates unnecessary middlemen and cross-hauling, extra trucking and extra handling. Consumers get fresher, and better-tasting produce . . . buy more because they like it better. And from these larger volume sales producers get a bigger return!

SAFEWAY — the neighborhood grocery stores

"EASY DOES IT" VEGETABLE HARVESTING



HERE'S HOW CARROTS are harvested by a leading grower near Holtville, California. The special tractor-pulled blade cuts under three beds of carrots each trip across field. Hand workers then pick up the loose carrots



PLOWS OF THIS TYPE, widely used by growers belonging to the Utah Celery Co-op, have an 18-inch knife attached to the landside. The knife cuts beneath standing celery stalks so they can be lifted out easily by hand. Trimming and crating is done in the field

- Safeway buys direct, sells direct, to cut "in-between" costs
- Safeway buys regularly, offering producers a steady market . . . with no brokerage fees
- Safeway pays going prices or better, never offers a price lower than producer quotes
- Safeway stands ready to help move surpluses
- Safeway sells at lower prices, made possible by direct, less costly distribution . . . so consumers can afford to increase their consumption

RICHLAND BRANCH GOLD AND GREEN BALL

LATTER-DAY SAINTS of Richland, city of the atomic bomb, were treated to an unusual social event recently in the annual Gold and Green Ball of the Richland Branch M.I.A. Approximately four hundred persons attended. In addition to the traditional Gold and Green, other dances and a floor show were featured. At the conclusion of the floor show, the queen, Miss Geraldine Wheadon, was crowned by Presi-

dent James V. Thompson. Both the queen and her attendants, Miss Billie Keppner and Miss Beverley Manning, were attractively attired in colorful formal gowns and made a beautiful and impressive procession as they walked the length of the hall followed by the little crown bearer, Master Kirk Galbraith, and flower girls, Marion Monson and Dee Brimhall.

Mrs. Moyle T. Binns was chairman



BEE HIVE GIRLS' CHORUS OF THE RICHLAND BRANCH, YAKIMA DISTRICT



GOLD AND GREEN BALL HELD IN THE RICHLAND BRANCH, YAKIMA DISTRICT

of the ball. Committee chairmen were: Jex Brimhall, finance; Maurice Smith, advertising; Harold Monson, orchestra; Mrs. Rafael Clement, Mrs. Clyde Bromley, and Mrs. Charles Wyatt, decoration; Mrs. Preston Ballard and Mrs. David Merrill, refreshments; Mr. and Mrs. Robert Kenner, entertainment; Mrs. Ethen Hansen, Mrs. David Last, and Mrs. Vern Belliston, program committee.

Palmyra Stake Gold and Green Balls

PALMYRA STAKE gave its annual Gold and Green Ball added importance by making it the official "welcome home" for the returned servicemen of the stake. It was one of the largest attended social functions of the year and was given in the Spanish Fork, Utah, high school gymnasium.

So that everyone could be accommodated, two Gold and Green Balls were presented. A junior ball for all Scouts and Beehive age groups was held on February 18. On the following night, February 19, a ball for all members of the stake over fifteen years of age was given.

The theme of the ball was "America the Beautiful." Presented in pageantry, it gave the history of America from the Pilgrim fathers to the present time. Ten wards of the stake were represented by queens who each portrayed a certain period. The queens were accompanied by a serviceman in uniform as king or partner.

Opening the ball, one hundred young people from the various wards participated in a beautiful floor show. This was followed by the advancing of the colors by ex-servicemen and women, Frank Robertson and Jack Christensen, the United States colors; Louise Gardner and LaVern Gomez, the Utah state flag.



Palmyra Stake M. I. A. sponsored a most unusual and successful Gold and Green Ball on February 18 and 19. A junior ball for all Scouts and Beehive age groups was held on February 18, and one ball for all over fifteen years.

The theme for both parties was "America the Beautiful" and the special floor show was presented both evenings. The function was given added importance because it was made the official "welcome home" for the returned servicemen of the stake.

A pageant of dances and tableaux with music and verse made the floor show an outstanding one. Again Palmyra Stake has achieved a successful social event.

S·P CUTS TIME TO CALIFORNIA!



SUNSET LIMITED

48 hours, New Orleans-Los Angeles!

Now! Fastest train time in history between the Creole City and Los Angeles—Southern Pacific all the way. Romantic Sunset Route through the Old South, Texas, New Mexico (Carlsbad Caverns National Park), the Mexican Border country and the guest ranches of Southern Arizona. No extra fare. Popular *Argonaut* faster, too.

CASCADE **Now!** Faster than pre-war—only 18½ hours (overnight) between Portland and San Francisco. This luxurious, solid Pullman train connects with northern U.S. and Canadian transcontinental lines. No extra fare. The *Beaver*, Shasta Route "economy" train, is faster than ever, too.



GOLDEN STATE LIMITED

49 hours, Chicago-Los Angeles!

Now! Fastest non-extra fare schedule in history between Chicago and Los Angeles, daily on the Golden State Route (Rock Island-Southern Pacific) through El Paso (Carlsbad Caverns National Park), the Mexican Border country, New Mexico and Southern Arizona. The *Golden State Limited* has streamlined Pullmans now between Chicago, St. Louis and Los Angeles. New cars will be added as fast as received from builders, until the train is completely streamlined. The *Californian*, Golden State "economy" train, is faster, too.

Plans are under way for a brand new custom-built, extra-fare streamliner on the Golden State Route. When completed, it will provide luxurious 39½-hour service between Chicago and Los Angeles.



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Arnold D. White's Appointment Announced

ARNOLD DEE WHITE, secretary to the First Council of the Seventy, has been assigned as assistant to Elder Spencer W. Kimball, secretary of the Melchizedek Priesthood committee of the Church, it is announced, succeeding Elbert R. Curtis, who resigned from that post March 1, 1946, to enter private business.

Elder White, one of the presidents of the 227th quorum of seventy, has



ARNOLD D. WHITE

served as secretary to the First Council of the Seventy for the past ten years, and has been constantly engaged in missionary work during the major part of his period of Church activity. During his tenure in the Seventy's office he worked under the direction of three senior presidents, Elders J. Golden Kimball, Rulon S. Wells, and Levi Edgar Young.

He served the Church as a missionary to Great Britain from 1930 to 1932, during nineteen months of which time he was secretary of the European Mission under the direction of Elder John A. Widtsoe of the Council of the Twelve.

Constantly connected with the missionary program and active therein, Elder White filled two terms as a stake missionary in the Grant Stake and one term as president of that mission and later a term as president of the East Mill Creek Stake Mission.

Born October 29, 1909, in Salt Lake City, Elder White is the son of Mahonri M. and Mary Dott White. He married Erma Manwill in the Salt Lake Temple. They are the parents of three children: Edward A., 10; Erma Ruth, 6; and Cherie Lee, 3.

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Melchizedek

Restoration of the Melchizedek Priesthood to be Commemorated June 16

THE following letter dated April 29, 1946, over the signature of President George F. Richards of the Council of the Twelve, was mailed to presidents of stakes, bishops of wards, and presidents of missions:

This is to advise you that by action of the First Presidency and the Council of the Twelve, the third Sunday in June has been designated as the day to commemorate the restoration of the Melchizedek Priesthood.

It is desired that in the sacrament meetings in all of the wards and branches of the Church, exercises in commemoration of this great event will be given. Wherever stake conferences are being held on this Sunday, then a portion of the first general session of the conference, Sunday morning, will be devoted to this theme . . .

The purpose of this communication is to notify you brethren of the nature of this contemplated meeting, so that you may see that nothing else is introduced in the sacrament meetings on this day that will in any way interfere with these exercises, and carry out the program according to the published suggestions.

Without the restoration of the priesthood, the Church of Jesus Christ could not have been reestablished in the earth, and we urge that appropriate publicity be given to the meetings in which this most important event will be commemorated.

Patterns of Welfare Service for Priesthood Quorums

THERE is a need throughout the Church for a little more effective leadership in the quorums of priesthood. We would not disparage the fine work of unselfish devotion of our brethren presiding over the respective quorums, but just so long as one brother in a quorum is absenting himself from the regularly appointed meetings of the quorum and the Church, or one brother needs our help in any regard, being distressed in body or spirit, there are problems for the quorum to solve and meet. With this thought in mind the following letter "P-18," addressed to presi-

Suggested topics to aid in the planning of this special program follow:

1. Why was it necessary in the salvation of man that the Holy Melchizedek Priesthood be restored?

2. What are the authority and functions of the Melchizedek Priesthood?

3. How is it that in the restoration of the Melchizedek Priesthood, Peter, James, and John were the instrumentalities?

In the few stakes in which there are conferences scheduled for June 16, it is suggested that a forty-five-minute period of the morning session be devoted to this priesthood restoration theme. The details of course should be planned by the presidents of stakes in consultation, or through prearrangement, with their assigned conference visitor.

Below are references that may be helpful in the preparation of the suggested topics:

Joseph Smith's Teachings, p. 123; *Doctrine and Covenants* 20:2, 3; 128-20; 27:12, 13; 18:9; 107:1-4; 121:34-46; 60:1-4; 82:18; *Ephesians* 4:11-15; *Pearl of Great Price*, Moses 6:7; *History of the Church*, Vol. IV, p. 207; *Book of Mormon*, Alma, chapter 13; *Gospel Doctrine*, chapter 9, p. 168 (first edition), p. 136 (1939 edition).

dents of priesthood quorums and group leaders has been mailed, feeling that its content may prove helpful to the priesthood of the Church:

To Presidents of Priesthood Quorums
and Group Leaders

Dear Brethren:

Ever trying to find ways and means of improving the work of priesthood in the Church, the general priesthood committee submits to you the following patterns of welfare service for priesthood quorums and hopes that it may serve to stimulate greater interest and activity:

Rehabilitation of quorum members is primarily a priesthood quorum activity.

Welfare implies an interest in the personal well-being of each member of a quorum by every other member.

Personal well-being implies that a quorum member shall have the means of supporting, not only himself, but also those dependent upon him, either from his own business or from gainful employment with another.

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS

One of the functions of the personal welfare committee is to aid in finding gainful employment for every employable member. To reach this end the committee should have available a list of the members of the quorum which will show, not only the names of the members, but their training and adaptability for employment. It should also show who are the unemployed among them.

Every member of the quorum should then be constantly alert to discover any possible openings that may be adapted to the brethren of the quorum and such openings should be reported to the quorum personal welfare committee who should then introduce the unemployed to these possibilities, giving him what encouragement and aid it can.

During the recent depression some quorums achieved the goal of placing every unemployed member in a gainful position.

Another service which quorums have rendered has been the turning of business to the members who have their own establishments.

To accomplish this, lists of the various businesses and establishments of the members, with their locations, have been circulated among the members who have made it a point to patronize their fellows. This has been the means of keeping some men in their own businesses.

Still another service has been emergency aid to members or their families. A person had his house burned to the ground. The priesthood quorums of the locality furnished the labor for him to rebuild before winter. A quorum member died, and his fellows remodeled his widow's home into a three apartment building, from which she gained a living.

Another type of service has been the gardening and canning project by which members have saved themselves much, as well as gained tremendously in quorum and fraternal spirit.

The foregoing types of service have all been for the personal well-being of the quorum members themselves, but there remains the project that is undertaken to supply the budget requirements of the general welfare committee. To do this properly, the committee of the quorums should have available a list of the members, with a tabulation of possible free time so as properly to adjust the time of rendering the required service. This may be as varied as the requirements of the general committee and so far as possible men should be drawn for the type of service best adapted to them.

Praying the Lord to bless and prosper you in your vital work, we are

Sincerely your brethren,

GENERAL PRIESTHOOD COMMITTEE
Joseph Fielding Smith, Chairman

general, what may be done in personal welfare work within the quorum.

1. Have you gone over your roll book or welfare green cards to know how many unemployed you have?

Yes No

2. Do you know the occupational inclinations of your unemployed?

Yes No

3. Have you conferred with your bishop and determined how many members are without definite plans for postwar employment?

Yes No

4. Have you conferred with the appropriate relatives and friends to include their plans in your program of service to these individuals?

Yes No

(Concluded on page 396)

WELFARE CHECK LIST

This is not a report form to be sent to any office but simply a suggested method by which the quorum president or group leader may check his program, as it outlines, in

NO-LIQUOR-TOBACCO COLUMN

(Conducted by Dr. Joseph F. Merrill)

READERS: We recommend that you carefully read the article "Facing Liquor Facts" by M. E. Lazebny, on page 373 of this issue of *The Improvement Era*. It is highly informative, supplying information that many of you have desired. You will be interested in what the article says.

Let Us Be Alert

Some "friends" of more drinking in Utah are active in trying to meet the conditions necessary to submit to popular vote, at the election next November, a bill that if approved by a majority of the voters, would profoundly change Utah liquor laws to the great detriment of the cause of temperance and morality in Utah. If the move is successful it will result in a far greater consumption of liquor than now by opening up a multitude of places selling liquor by the drink, by promoting the organization of night clubs where drinking, gambling, and vile practices would be indulged in, and by bringing liquor into the politics of cities, towns, and counties. All of this will probably be brought out into the open or before the time this issue of the *Era* reaches its readers.

In the state of Utah, laws may be made by popular vote at any regular election. Hence the liquor interests and drinkers in this state apparently think that their chances will be better of getting from the people, rather than from the legislature next winter, a law that will make it more easy to get liquor and the vices associated with it.

At present the consumer can legally buy his hard liquor in Utah only at the relatively few state liquor stores, operated by the State Liquor Control commission. Further, these stores sell the "fire water" only in containers or packages—not by the glass.

When the Eighteenth Amendment

was repealed thirteen years ago, a careful study was made in Utah of the methods of controlling the sale and consumption of liquor. As a final result, the governor and legislature gave us the laws now current which, it was thought, would best meet the conditions.

During the campaign for repeal of the Eighteenth Amendment, it was promised, you remember, by the President of the United States and many other advocates, that the saloon would never be allowed to return. In the olden days, saloons were subrespectable, and decent women never darkened their doors, except distraught wives seeking their drunken husbands. The proposed referendum law in Utah would make a saloon of every social and night club, restaurant, cafe, drugstore, etc., that would buy a license, and thus would attempt to surround drinking with glamor and respectability. It would, furthermore, continue the present method of selling liquor in containers and cartons and in addition would sell by the glass. Thus liquor would be obtained in more ways than now and at a vastly increased number of places. Certainly, no friend of law and order, temperance and high moral standards, if he thinks the matter through, would favor the movement. Therefore, we ask all friends of temperance and morality in Utah to stand by, awaiting the moment when a campaign to defeat the present movement shall be inaugurated all over the state of Utah. The movement proposes to return to cities, towns, and counties the right to license and control liquor sales. This means that the liquor interests and their cohorts would attempt to control the politics of all these governmental units. They would want to elect the commissioners, the sheriffs, and the prosecutors. Who wants the demoralizing influence of liquor in our politics?

Melchizedek Priesthood

(Concluded from page 395)

5. Do you make assignments to certain of your membership to make a study of opportunities for the specific potential job openings needed?
□ Yes □ No
6. Do your facilities within your quorum or group permit of the membership knowing of the occupations represented thus to encourage them to seek out advice voluntarily? □ Yes □ No
7. Do you have a list of the industries and employment possibilities of your community that will clarify and assist you in accurately placing your brethren?
□ Yes □ No
8. Do you have a chart showing skills of members to facilitate job advice, and other uses of these skills?
□ Yes □ No
9. Do you know the usual hours of work of the members of your quorum or group so as to plan intelligently projects or services which are adapted to their circumstances? □ Yes □ No
10. Do you ask in quorum or group meetings if the membership can help you find openings in occupations in which you have returning veterans, or displaced war workers, or aged workers who need more secure jobs? □ Yes □ No
11. Do you undertake these placement services to your membership with at least the same thoroughness that you would show in a program for yourself?
□ Yes □ No
12. Do you get an accurate survey of your problems by completing a welfare green card on at least that portion of your membership which you are aiming to serve? □ Yes □ No
13. Is someone assigned to help your veteran, your war worker, and your physically handicapped member of your quorum to adjust himself to his new condition? □ Yes □ No
14. Will someone be assigned in the quorum or group to understand the worker, the *wanderlust* that may be caused by war travels, and offer a word of advice that will keep him on the job?
□ Yes □ No

Some quorums more than others are alert to the various opportunities afforded them of serving their brethren; in fact, some quorum reports of activity have been helpful to us in the preparation of this letter. In our priesthood quorums we are afforded an excellent opportunity to apply the counsel that the Lord gives:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness. For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. (D. & C. 58:26-28.)

Suggested Program for Monthly Priesthood Leadership Meetings

In harmony with past procedure the following suggested priesthood leadership meeting program for the months of July, August, and September is provided:

PERSONAL WELFARE DEPARTMENT

(For quorum presidents and personal welfare committee members.)

Suggested Topics:

July: Our quorum's responsibility in connection with the "No-Liquor" program. Obtain from the general no-liquor-tobacco committee such literature as: Who Has a Right to Drink? Why I Do Not Drink; Alcoholic Beverages vs. Social Responsibility; The Word of Wisdom in Practical Terms; Injurious Effects Resulting from the Moderate Use of Alcohol; Shall We Drink? etc.

All literature is free.

August: The quorum's responsibility on welfare program and check-up on progress being made on welfare projects. Personal and family prayers.

September: Encourage and give helpful suggestions to members on how to prepare for winter: store coal, flour, and other supplies.

Instructions on preservation of foods, including fruit cellars, cold storage lockers, etc.

QUORUM ACTIVITY AND CHURCH SERVICE DEPARTMENT

(For quorum counselors assigned to this responsibility and members of the quorum activity and Church service committees.)

Suggested Topics:

July: Analyze the stake Melchizedek Priesthood report for the second quarter. Check on summer social program.

August: Plan fall opening social. Participation of quorum members in ward teaching.

September: Arrange temple excursion.

Plan regular visits to the temple by quorum members and, wherever possible, one each month by quorum or group.

FACT-FINDING AND STATISTICAL DEPARTMENT

(For counselors assigned to this responsibility, and for quorum and group secretaries.)

Suggested Topics:

July: Compile facts relating to missionary service of quorum members.

Review reports for second quarter.

Is maximum use being made of information?

August: Obtain statistics on ward teaching activities by quorums.

September: Report on individual quorum members' attendance at sacrament meetings.

Study comparative figures.

Prepare for third quarterly reports.

Prepare record of quorum members' participation in Church auxiliaries.

GOSPEL THEMES DEPARTMENT

(For brethren not required to be in one of the other departments.)

Suggested Topics:

July: The Latter-day Saint home.

Prayer—Individual and family:

- Meaning of prayer
- Prayer as communion with God
- Examples of prayer
- Individual prayers
- Family prayers

References: III Nephi 13:5-13; 18:15-25; 19:5-8; II Nephi 32:8-9; Alma 33:3-11; 34:17-27, 39; 37:35-37; Ether 3:2-5; II Nephi 4:30-35; Enos 1:1-18; Alma 31:26-35; Ether 1:34-43; 3:2-28; I Nephi 1:5-15; 2:1-4; III Nephi 1:8-14; 4:8-10; 31-33; 19:5-36; Doctrine and Covenants 25:12; 41:3; 42:14; 63:64; 46:7; 65: 84-61; 88:2, 76, 126, 109:121; 101:7; 108:7; 33:17; 75:11; Matthew 6:5-15; 26:36-44; Mark 1:32-39; Luke 11:1-4; John 17:11-23; James 1:5-8; Timothy 2:1-5; 8; Ephesians 3:14-19; Philippians 4:6-8; Ezra 9:6-7, 10, 13-15; Daniel 6:10; II Kings 19:15-19; Psalms 22:1-5; 63:1, 5-8; 62:5-8; 88:1-3, 13-14; 51:3; 138:1-3, 7-8; *Gospel Doctrine*, pp. 273-281, 1919 and 1928 edition; pp. 218-224, 1939 edition.

August: God's plan for the perpetuation of the Latter-day Saint family.

- Marriage instituted by the Lord
- Sacredness of the marriage covenant
- Purposes of marriage
- Marriage for eternity—God's plan
- Temple work

References: Doctrine and Covenants 132:1-66; 131:1-2; 49:15-17; I Corinthians 11:11; Matthew 19:4-6; Genesis 22:24; Moses 2:27-28; 3:24; *The Way to Perfection*, pp. 240-259; *Gospel Doctrine* pp. 341-352, 392-393, first edition; *The Gospel Kingdom* pp. 278-285; *The Gospel Through the Ages* pp. 118-123; *Evidences and Reconciliations* pp. 231-254.

September: Citizenship in the kingdom of God.

Our responsibility as citizens

- Importance of knowing the various departments of city government and the actual operation of the same.
- Selecting good men for public positions, and importance of voting in city, state, and national elections.
- Discuss social evils and corruptions in your particular city, and ways of reform.
- Responsibility of enforcing laws involving minors.
- Importance of giving encouragement and public recognition for accomplishments of outstanding public workers.

References: Doctrine and Covenants 98:4-10; 134:1-12; 42:79; 58:21; 101:76-80; *Gospel Doctrine* pp. 503-537, first edition; *Discourses of Brigham Young* pp. 543-563; *The Gospel Kingdom* pp. 297-330; *Boy Scout Handbook* chapter "Patriotism and Citizenship."

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD YOUTH LEADERSHIP OUTLINE OF STUDY

JULY 1946

In our last two monthly discussions we have stressed the need boys and girls have to feel important, and to have self-respect which comes to them from being recognized as persons who have a real role to play in life. Last month it was noted that one fine way to give a youth recognition is to know him well, show interest in him, speak to him, and to call him by name. This month we are suggesting another specific means of helping boys and girls to feel important in the best sense of the word. It is this:

Boys and girls gain recognition and satisfaction by bearing responsibility, by being able to use their own initiative, by having adults express faith in their ability to do things. Let us illustrate. A fifteen-year-old boy came home after his first summer away. His father said to him:

"My son, I have been waiting to move and rebuild our barn until I could get your advice and help in the matter. Where do you think we should put it? Have you any ideas on how to design it?"

The boy and his brother tore down and rebuilt the barn. That was over twenty years ago, but the man still remembers the pride he felt as a boy to have his father express so much confidence in him and actually turn over a man-sized job to him.

Girls have often told us how they like to cook dinner and even clean house when mother is away, rather than when she is home to direct every move—to help, command, and to make all the decisions.

What is true of boys and girls in life in general, is also true of boys and girls in church work. Are we doing all the planning of parties, projects, activities, and doing the work as well, or are we keeping in the background—suggesting, guiding, and motivating, but letting youth feel responsibility and do things?

A bishop went caroling with some high school boys and girls one evening. They sang for a widow who lived alone and was not very sociable. He noticed that she needed to have wood chopped and other work done. He casually mentioned it to one of the boys. A week later the lad came to the bishop and told him that he and the other boys of his



A TEN-YEAR RECORD

Hawthorne Ward of Granite Stake promoted one of the finest youth programs in the Church. The above picture was taken when the boys and girls were honored to receive awards as reward for their activities during 1945. This ward leads the Church in Aaronic Priesthood accomplishment. For ten consecutive years, they have qualified all quorums for the standard quorum award. No other ward can boast such a record.



LOVELL WARD QUALIFIES

The Lovell Ward of the Big Horn Stake qualified all Aaronic Priesthood quorums for the standard quorum award for 1945. One priests quorum, one teachers quorum, and three deacons quorums qualified for the awards.

crowd had worked together and really fixed that lady's yard up in grand style, and said it was by far the most enjoyable part of the Christmas holiday. The boy enjoyed it so much because the bishop gave him the feeling that it was his (the boy's) idea and project.

Let us bring the boys and girls into our confidence. Let us plan such things as (1) a recreational project; (2) a welfare project; (3) a service project; (4) ushering in church; (5) the passing of the sacrament; or (6) beautification of our church grounds, and building with them, not for them. They always need our suggestions and guidance but not more than they need our confidence and faith.

Let every leader of youth ask himself: Am I doing all the planning and thinking for the boys and girls or am I giving them the opportunity to know, through carrying responsibility, that the quorum, the class, or the Church is theirs as well as mine?

Questions and Topics for Discussion

1. Illustrate a person's need to feel important by receiving recognition.
2. How much initiative and responsibility are we now giving to our boys and girls?
3. Suggest opportunities to give them more responsibility and initiative.

4. What should be the role of a youth leader in the activities of youth?
 - a. What should he do?
 - b. What shouldn't he do?

Reference:

Read about the responsibility given to one of the following leaders of the Church in his youth: Joseph Smith, Joseph F. Smith, Wilford Woodruff, or George Q. Cannon. Tell the leadership of youth about your findings.

Still Increasing

THE Presiding Bishop's office have just announced that the number of Standard Quorum Awards distributed to date for 1945 are in excess of the total number awarded for the entire year of 1944. The same record applies to Individual Certificates of Award. This is the tenth consecutive year in which an increase has been made over the previous year.

Applications are still being received, and it is expected that when all awards have been made the increase will be outstanding.

Wards not having qualified individuals or quorums in this program are urged to renew their efforts in quest of these awards.



Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Ward Teaching in the Home of President John Taylor

(*Experience related by Matthias F. Cowley of doing ward teaching in the home of President John Taylor.*)

"I USED to act in the capacity of teacher in the home of President John Taylor. I was not very well qualified, it is true, I believe the only qualifications I had were a willing spirit and an obedient heart; but the Lord blessed me in my labors. Whenever we entered into the house of President Taylor as teachers, he laid aside all other things that were demanding his attention, and he would call his family together, sit down with us, and hear what we had to say. On one occasion, a young man, who was asked to question President Taylor in regard to the performance of his duties as a member of the Church, said he did not want to do it. 'Why not?' 'Because,' said he, 'he is a so much better and greater man than I am.' President Taylor told him it was his duty to question him. 'Why,' said the young man, 'I don't think you would hold the office that you do if you did not perform your duty as a member of the Church.' The President replied, 'It is your duty to find out whether I do my duty as a member or not; whether I teach my children the principles of the gospel, and pay my tithing, and attend to my family and my secret prayers.'" (*The Conference Report*, October 1902, pp. 61-62.)

On the Bookrack

(Concluded from page 381)

India faced a food shortage of three million tons as a result of drought in various parts of the country, we must recognize the cry of hunger no matter where it originates.

This book analyzes the various situations in India and the historical background for the present unrest. It is a must book for those who really are interested in laying the foundation for lasting peace to the world.—M. C. J.

THE LANCE OF LONGINUS
(Prince Hubertus zu Loewenstein. Macmillan Company, New York 1946.
166 pages. \$2.00.)

THE great Roman fortress, Antonia, in Palestine is the background for this story of the centurion Longinus. The time is the Christian era immediately prior to and including the crucifixion of the Christ. The story unfolds dramatically from that of a loyal Roman soldier, pledged to avenge his father's death, to that of a lowly follower of the crucified Christ.—M. C. J.

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for July 1946

"LIBERTY"

DURING this month all true American patriots will pause and acknowledge to God their gratitude for the privilege of living in and enjoying the protection of the greatest nation under heaven. Since July 4, 1776, America has stood as a symbol of human liberty to all the world. No people should have a higher sense of appreciation for such a noble birthright. After our forebears made a sacrifice involving the loss of so many human lives, it is difficult to conceive just how any citizen could carelessly forget a gift so priceless as that which has been bequeathed to us.

Latter-day Saints will join their fellow Americans in celebrating Independence Day. Not only will they acknowledge this sacred event, but they will pay homage to the Pioneers by commemorating their arrival in Utah. July 24, 1847, marked the completion of a trek through the great American desert that is unequaled in history.

These two events parallel somewhat in original intent and purpose. Both were seeking similar objectives; the former, freedom from civil and economic bondage, and the latter, religious liberty. Only people possessed of undaunted faith in God and his justice could have conquered in the face of such perilous obstacles.

Daniel Webster said, "God grants liberty only to those who love it, and are always ready to guard and defend it." Nations that love liberty also love God. History points out that nations that have forgotten God have decayed and through the sins of their people, their own strength has been dissipated. Americans should therefore dedicate themselves to righteous living in order to preserve their heritage.

No religious group should be more zealous in fostering loyalty to God and nation than Latter-day Saints. This Church could never have had its inception under the banner of any other nation. Devotion to the Church means devotion to the nation.

In speaking of the Constitution, the Lord had this to say:

Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose. (D. & C. 101:79-80.)

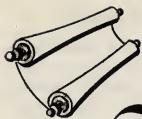
While it is expected that every man shall enjoy freedom, it should be remembered that freedom does not consist of unrestrained indulgence in destructive, sinful practices.

Freedom ends where trespass begins, whether it be against God or man. Nations are corrupted by individuals; they cannot rise above the conduct of their citizens. No power can save a nation already ripened in iniquity, and this applies likewise to individuals.

Righteousness exalteth a nation: but sin is a reproach to any people. (Prov. 14:34.)

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. (D. & C. 58:21.)

Latter-day Saints should be the first to set the example of loyal and righteous conduct that will preserve our nation.



Genealogy

English Parish Registers Being Microfilmed

By Archibald F. Bennett

THE many members of the Church whose ancestors came from England will be encouraged to learn that many parish registers of that land have been copied on microfilm during the war and since.

Recently in the Huntington Library in Los Angeles, I copied the following from *The Journal of Documentation*, Vol. I, No. 1, p. 36, for June 1945, printed in England:

Also as a safeguard against destruction and as a record for future generations, the Society of Genealogists in Great Britain has set up an organization with the aim of copying, on 35 mm. film, the parish registers of nearly 2,000 parishes in Great Britain. These registers, some of them hundreds of years old, are stored in churches all over the country, including the London area. Many were copied locally by amateurs and commercial photographers. The London registers were collected in a safe centre belonging to a big industrial firm and photographed under the supervision of their own staff photographers. Another similar scheme operating in this country is the copying of probate registers, which was begun in the first months of 1944, after a grant from the Pilgrim Trust had been secured. The work has been carried out at a rate of nearly 100,000 records per month.

Further details on these highly significant undertakings will be found in *The American Genealogist*, Vol. XXII, pp. 201-205, for April 1946. Under the title of "The War and the Development of Microphotography as Applied to English Records" Mr. Charles Drew, who was in charge of the microphotography done at the public record office in London, points out that vast and valuable collections of records are now being preserved on films. Prior to the war such copying of records was used very little in England. The war, which endangered records of every description, gave a great impulse to microfilming, by which they could be copied speedily, accurately, and quite cheaply. Not only, therefore, were great quantities of business records and archives source materials filmed, but the movement spread to the copying of a "number of collections of family papers," parish registers and probate records.

The "Records of the Ancient Courts of Probate" were among the most important records available.

Ancient wills have always been recognized as a primary source for genealogical purposes; and they are now being worked more and more extensively as a quarry for the social historian. On the initiative of the British Records Association a scheme was prepared for the microfilming, first of the pre-1700 registers of the prerogative courts of Canterbury and York, and, when that was finished, of the pre-1600 registers of consistory and archdeaconry courts from some of the district registers. In all some 313 rolls of film have been made, comprising nearly 900 registers. (The actual work was done by members of the Public Record office staff during stand-by spells of air raid patrol duty at night.)

The second large microfilming enterprise assisted by the Pilgrim Trust was the microfilming of the ancient parish registers, sponsored by the Provisional Committee for Microfilming Parish Registers, under the patronage of the Archbishops of Canterbury and York....

This committee continued the work already envisaged before the war for the preservation of parish registers, the "National Index of Parish Register Copies," published in 1939, being the first step. Experiments with microphotography had already been made so that in September 1939 the committee was able to begin work, and this was perhaps the earliest undertaking in the use of microfilm to preserve vital national records. A center was established in London, to which registers were brought until bombing began, when the work was decentralized and done in various parts of the country. The county libraries and diocesan record offices cooperated most willingly and efficiently, with the result that over fifteen hundred parishes were microfilmed, amounting to not far short of a million pages. The films were distributed in safe areas throughout the country.

It is hoped to complete the microfilming of all parish registers not copied or published, and from the films to make transcripts which would be compared with the originals. Each church would then receive a typescript copy, indexed, to save consulting the original registers—except when the entry is found—and thus avoid handling these often fragile records.

At various places in England still other ancient documents and records of genealogical value are being photographed as insurance against the destruction of the originals.

The question as to how these records are to be made accessible to all students and genealogists has not yet been solved.

It is possible that the mere logic of economy may dictate the establishment of some single central organization for making microfilms of record material available to the student public.

In the meantime the British Mission office has its own camera and microfilming equipment, and word comes that they have already copies of about forty thousand pages from one hundred fifty parishes in Northumberland, which were filmed in the Newcastle Library from transcripts of the original registers.

All interested in genealogical research in England are advised to watch carefully for additional announcements on these microfilm projects there and especially word of any of these records that are made available. The genealogical society will purchase any such copies of registers as are obtainable.

Money Grows on the Family Tree

By Eugene Olson

Is there a family in the Church who could not increase the number of names by the use of money? Most families need money for research.

Some years ago, the genealogical class of the Iona Ward Sunday School staged a play to establish a revolving fund to be used by anyone in the ward who needed money for research. Later a supper was served, and the proceeds were added to the original fund. The fund is usually around \$50.00.

The leader of the class acts as president of the cooperative loan fund. He has a treasurer who lends the money and collects it when the borrower is able and ready to repay it. This money is lent without security and so far has increased rather than decreased.

The class has also at its disposal a ward family tree. This consists of a book of pedigrees of ward members, with card index and a fund to increase the fruit of the tree. They report that at present they have fifteen hundred names in the temples for baptism and endowment.

There is a unity of purpose in this group that bids fair to perform wonders in research. The class is a typical "work class" in which problems are presented and solved on three Sundays, and theory is taught on the fourth Sunday.

A class is known by the fruit it brings forth.

Is there much fruit on your family tree?

ACCOMPLISHMENT should always be the result when energy is expended. Yet, like a dizzily spinning top, many businesses go 'round in the preparation of advertising and get nowhere. Month after month, the same thing happens again and again and nothing is accomplished but the expenditure of dollars that could be made to produce results. The function of a printing organization today is to help clients to plan printing that builds sales—to take copy and dramatize it, make it so irresistibly attractive that it must naturally draw the reader's attention. The waste of which we speak is often due to lack of understanding. Realization of this has made us sales minded. Your selling problem is our problem, and our experience puts us in a position to print your sales story so that it will get results.

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AS I SAW THE CHURCH IN HOLLAND

(Continued from page 372)

out the mission. Brother Capier, then president of the mission M.I.A., wrote a course of study of unusual excellence. Inspired by his lessons and his enthusiasm and by the whole-hearted support and assistance of the mission presidency, seventy-five of the original hundred completed the arduous seven-month course of study. With newly acquired leaders, thoroughly trained, mission-wide activity increased still further.

UNTIL September of 1944 the mission president and his assistants were in regular personal contact with all of the mission branches. As a result of the Arnhem attack, however, all such travel was forbidden, and contact was continued by correspondence. Immediately following the liberation, these personal visits were resumed with an excellent response.

The branch in Apeldoorn was the first of our branches to be liberated. Ten years ago I was stationed near this city as a missionary. Walking up to the well-known address, in April of last year, was almost like coming home. I shook hands with Branch President Dodenbier and his wife. I knew they had long been on a starvation diet, and it was surprising to me how well they looked.

"You're looking fine," I began.
"How do you feel?"

"We're hungry, Brother Jex!"

Sister Dodenbier held up her hands in a pathetic gesture indicating a bucket of scrawny potatoes.

The following week I attended Sunday School in the Apeldoorn Branch. With me I brought what food we were able to save from our army rations. After Sunday School we held a "banquet" for the thirty-five members who were present.

"Dear Lord," prayed Brother Dodenbier, "forgive us for holding a feast on thy holy day, but the need is great."

After a song of rejoicing, each person was served one small meat or cheese sandwich, two raisin pancakes, a cup of cocoa. For the children there was the added treat of a small piece of chocolate, the first candy many of them had ever tasted. They were children of the occupation, born during the darkest years of their country's history. The "banquet" was received with an appreciation unknown to us who have never suffered for want of food.

"It has come in answer to our prayers," concluded the branch president.

This was my introduction to hunger in Holland. In the months to follow I was to observe on every hand the effects of prolonged malnutrition.

MAY saw the complete liberation of Holland, and on Mother's Day I was able to attend Sunday School in the Utrecht Branch. Hand-painted mottoes were given to all mothers present: "He whose thoughts dwell upon his God and his mother can withstand all evil." That service was a testimony to the faithfulness and spirituality of those people throughout the occupation. It was clear that they had sought the Lord in their need and that he had strengthened them to endure whatever trials came their way.

In May and June I visited the branches in Amsterdam and Rotterdam. These two branches suffered most acutely from the hunger, and, in spite of all mutual efforts and sacrifices, five or six of the branch members died of starvation. It seemed incredible until I heard accounts of that last terrible winter of occupation. Wheat had sold for \$1500 a bushel. One family of members including several children walked from Rotterdam to Groningen, about one hundred fifty miles, in the coldest weather, to keep from starving. In Amsterdam, by December of that winter, no electricity, no transportation, no fuel, and almost no food were available. The daily ration had been reduced to one-tenth of normal requirements.

Similar accounts were related by people everywhere. Even after the liberation their standard of living remained so low that memories of the occupation could not be forgotten. I remember well on one occasion sharing a sack of oranges with the harbor master in Rotterdam. Rather than eat them he asked if he might take them home to his wife and children who had long since forgotten the taste of oranges.

The branch in Arnhem was abandoned at the time of that city's forced evacuation following the ill-fated British landing in that area. When I passed through Arnhem in April of 1945, the city was completely deserted. Three months later it looked like the busiest city in Holland with over one hundred thousand inhabitants. The Latter-day Saint branch was completely organized and is holding regular meetings again. Never have I more enjoyed the spirit of a meeting than upon the occasion of my visit to that branch. I visited the members in their homes. Most of them were destitute except for a few pieces of salvaged or rebuilt furniture saved from the ruins of their former homes. In many instances whole families were crowded into one or two rooms, all that could be made habitable in badly damaged buildings. But those people had the gospel, and it was dearer to them than ever before.

As I Saw the Church in Holland

THE shortage of material goods among the members is so acute that all conceivable goods are welcomed with enthusiasm. The shoe problem is still among the most acute. Since the shoe uppers are still good in most cases, leather soles and nails will solve this problem. Toilet soap is still appreciated as much as anything. Warm underwear of the interlock type and warm socks and stockings are badly needed. All clothing and bedding are greatly appreciated. Needles, thread, yarn, shoe laces are all scarce items.

The mission is very eager to obtain the following supplies for its recreation program: ping-pong equipment (especially the balls) and 16 mm. film for projection. There are several projection machines in the mission, but film is unobtainable. They request film to be exposed there as well as film shorts from here with news, religion, comedy, etc.

For their reading program recent books published since 1939 will be gratefully received. There is a great need for Church publications and lesson material of recent years.

Office supplies urgently needed include mimeograph supplies, paper, pencils (black and red), and record books.

In all the branches of the mission I heard people testify that the gospel helped them through the darkest years of their lives. All their accumulated training in the Church returned to steady them, to befriend them, to assist them. And with the liberation no apathy was theirs, but courage and hope and faith in the future. Surely they have been "true to the faith."

What Can We Do for Returning Servicemen?

(Concluded from page 356)

Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper?" (Moses 5:34.) We are our brothers' keepers, and during these times and conditions there is a glorious opportunity to forget self and think and do for others. A prophet of the Lord has said, ". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.) So—wives and husbands, fathers and mothers, brothers and sisters, fellow men of the Church and community: Make it your project to "love thy neighbor as thyself" and think this thing through that there may not be one boy in our Church or community who will feel he is not wanted merely because he is not understood!

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JELLIED CRABMEAT SALAD

1 tablespoon gelatin
½ cup chopped celery
1 cup crabmeat
½ cup Durkee's Genuine Mayonnaise
½ cup chopped stuffed olives**
Salt
Paprika

*Shrimp, lobster or flaked or canned tuna
may be substituted

**Pimento or green pepper may be
substituted

Soak gelatin in ¼ cup cold water and dis-
solve over hot water. Add Durkee's Gen-
uine Mayonnaise and fold in seafood and cel-
ery. Add chopped stuffed olives, salt and
paprika to taste. Mold and chill. Serve on
platter garnished with quartered lemons,
Durkee's Genuine Mayonnaise, quartered
hard boiled eggs and slices of tomato.

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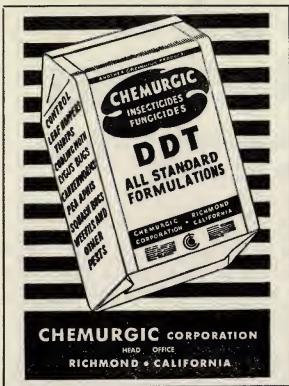
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FACING LIQUOR FACTS

(Concluded from page 373)

millions, literally millions, of people in Europe and Asia are starving to death, sins of the liquor traffic is that while America used 4,147,555,000 pounds of grains and 238,655,000 pounds of sugar, syrup, and molasses in the manufacture of distilled and fermented liquors in 1944. According to the American Business Men's Research Foundation, 5,341,701 acres of land were required to grow the grain and sugar products used in producing the more than 10,000,000,000 quarts of alcoholic liquors consumed in 1944.

The grain destroyed in the making of distilled liquors and beer in 1943 would have fed 4,223,054 civilians for a whole year at the rate of three pounds a day each. Allowing five and one-half pounds a day (Major-General E. B. Gregory's estimate before the United States Senate hearing, April 14, 1943) for soldiers, this grain would have fed an army of 2,303,000 for an entire year.

THEN take the matter of traffic-accident deaths for which liquor is responsible. No one, not even the liquor men themselves, will deny that liquor has had much to do with traffic accidents and death. There was a fifteen percent increase in highway deaths in July 1945, as compared with the same month in 1944. The National Safety Council warns: "If drivers and pedestrians are not careful, we may as well get ready for the biggest pile-up of traffic tragedies we've ever seen." The traffic-death total for July alone was 2,030. James H. Bredin, senior statistician of the National Safety Council, says: "A driver or a pedestrian who had been drinking was involved in 25.1% of the fatal accidents," which is one out of four.

It will be remembered, moreover, that liquor is responsible for many deaths other than those caused by traffic accidents. We have available statistics for 1942 showing that there were 16,117 suicides, 7,743 homicides, 28,309 traffic-accident deaths, besides 67,580 fatalities in other kinds of accidents, making a total of more than 120,000 deaths. It is not argued that liquor caused them all, but if it caused twenty percent of them it would be responsible for 24,000 deaths.

As for the increase in mental cases caused by liquor, the American Business Men's Research Foundation has some rather illuminating, if not encouraging, facts. Their study of the United States Census Bureau reports on patients first admitted and confined to mental institutions, including state, veterans', county and city, and private,

shows that from 1922 to 1942 inclusive the annual first admissions of alcoholics, with and without psychosis, jumped from 3,764 in 1922 via a peak of 12,554 in 1938, to 11,337 in 1942, more than trebling their number.

There are some significant facts and figures relating to alcohol and crime that are sufficient to convince most people.

In 1932, the last year of prohibition, F.B.I. reports from 596 cities with a total population of 21,661,366 showed 831.1 arrests for drunkenness per 100,000 population. In 1944 reports from 1,378 cities with a population of 45,610,742 showed 1,726.6 arrests for drunkenness per 100,000—an increase of more than one hundred percent for hundred thousand population!

A recent issue of the *National Voice*, Los Angeles, quotes the Federal Bureau of Investigation as saying that, "Our crime bill is \$16,000,000,000 a year, or nearly \$2,000,000 an hour," and adds that "twenty-three percent of this amount is caused by drink."

A concluding fact is that the liquor industry, not satisfied with the seven-billion-dollar-a-year business, is spending "almost \$50,000,000" a year advertising its wares. Robert Barry, public relations director of the National Distillers' Products Corporation, speaking before the Rotary Club of Staten, Long Island, October 3, 1945, said: "The industry [liquor traffic] is spending almost fifty million dollars in advertising annually." Thinking people easily see the results of such a stupendous advertising campaign. It will mean, first of all, more drinkers. That is the purpose of the campaign—to get more men and women and young people to drink. It will mean more and more money taken from the channels of legitimate business. It will mean more hunger, more suffering, more poverty, more broken homes, more abandoned and orphaned children, more accidents, more deaths, more insanity, more disease, more suicides, more immorality, more sin.

Does America want this? We would better face the facts as they are, and put a stop to the most nefarious traffic known to this nation.

—Reprinted by permission from an article by M. E. Lazenby from *The Christian Advocate*.

BLOSSOMING THISTLE

By Ethel Fairfield White

A THORNY stalk with purple head,
Only a weed to me.
Is a banquet table He has spread
For butterfly and bee.

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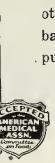


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Consecration

(Continued from page 369)

tion of property, attempt to follow liberally the procedures outlined by his predecessor. The latter required that consecrations be made to the bishop, and when the subject was introduced to the Saints at a general conference, it was taken for granted by some that the deeds would be made to bishops of wards or to the presiding bishop. But such was not the case. The deeds of consecration in use in 1855 and subsequently, invariably convey to Brigham Young, trustee-in-trust.¹³ The modification is slight and in the eyes of President Young perhaps was of little importance. The writer is not aware of any specific reference to the change, but on an earlier occasion President Young had explained an apparent disregard of the functions of the presiding bishop (by authorizing Daniel H. Wells, superintendent of public works, to receive tithing in the form of building materials and supplies) in the following words:

The presiding bishop is assistant trustee, and the trustee-in-trust is the First President of the Church, who with his two counselors constitute the First Presidency; and it is the business of those two counselors to assist the President in counseling the Saints and all the various officers in the Church. Therefore it mattereth not whether the trustee-in-trust counsels the assistant trustee, or the First Presidency counsel the presiding bishop, provided the Saints shall understand principle, and transact all business so that there shall be no jar or confusion, every man knowing and abiding in his place and acting in his calling.¹⁴

IN setting up the United Order (1874) President Young followed an altered procedure. There was no absolute surrender of real property as the principle of consecration required, but rather an investment in the shares of the copartnership or corporation with the understanding that the appraised value would be preserved and augmented in the name of the subscribing member. Neither were stewardships apportioned as in the Jackson County pattern. The concept of stewardship was used for those who preferred to manage their own affairs. They became stewards over their own property, thus preserving the *status quo*. To a people who believe in continuing revelation, there is nothing inconsistent in shaping plans to the occasion. For those who thought the United Order should be made to conform exactly to the plan for the Order of Stewardships, there were ready answers. John Taylor, who was to succeed Brigham Young as head of the Church, professed his admiration for the ideal Order of Enoch, but thought the people quite unready for it. Addressing himself to businessmen he said:

¹³See the author's "The Consecration Movement of the Middle 'Fifties," *The Improvement Era*, February, page 80, and March, page 146 (1944).

¹⁴*Journal History*, December 13, 1851 (*The Deseret News*)

Consecration

You say you would like this Order carried out as it is laid down in the book of Doctrine and Covenants, but I say you would not. Would you like everyone, simply because he was a member of the Order, to have power to go to the treasurer and draw out what he thinks proper and use it just according to his fancy? No, you would not! You could not and would not trust your neighbors as far as that, for all men are not capable and all men are not honest and conscientious; if they were, we should be nearly ready to be caught up; but we have not reached that point yet and consequently we have to do the best we can.²⁴

Erastus Snow, resident apostle of St. George, advanced the opinion that the revelations on consecration and stewardships in the Doctrine and Covenants were of limited application. "What was given to Joseph was given for that time and for the people then in the Church. Why not equally honor the word of the Lord through Brigham?" Pointing out that new conditions require new procedures, he continued, "There is no revelation as to how we shall manage cooperative institutions, cotton factories, Mt. Trumbull lumber interests. How shall we manage these? As the spirit of revelation shall manifest."²⁵

Doubtless the increasing use of machinery and the obvious advantage of specialization in labor had much to do with the position of President Young and some at least of his colleagues with reference to the application of the stewardship plan in agriculture. The Prophet Joseph's program contemplated a society largely made up of small farmers. President Young was anxious to free labor from the farms by the economic application of machine processes so that there might be an adequate supply of labor for the much needed manufacturing enterprises. Accordingly, President Young maintained, and was echoed by several of his associates, that the plan of the United Order for the classification of labor was from the viewpoint of production far in advance of the stewardship system. Whether they were right or not is of no immediate importance. The point to be noted is that they did not consider themselves bound by procedures enunciated under very different circumstances forty years earlier.

²⁴*Journal of Discourses XVII:179-80*

²⁵*St. George Stake History Book II*, Ms., September 13-14, 1874



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LEONARD H. BALLIF, President
California Figgo Company
Los Angeles, California

THE DOME OF THE ROCK

(Continued from page 377)

razed, the name Jerusalem outlawed, and all Jews forbidden to enter the Temple Area. On the spot where for centuries Jehovah had been worshiped, rose a Roman temple to Jupiter.

Then darkness falls, and we know little of the site for centuries. Early in the fourth century the Jews were allowed once a year to visit the area and weep for their ruined city and desecrated Temple Area. When the Moslems captured Jerusalem under Caliph Omar, they found the holy place covered with rubbish which the Christians had thrown on it to spite the Jews. Omar, the father-in-law of Mohammed, believed that from this rock Mohammed had ascended to heaven on his steed, El Burak. To commemorate this event Omar erected a mosque, which was later replaced with the mosque that is now standing. Because the dome is situated squarely over this rock, it is known and spoken of as the Dome of the Rock. In 1099, the Crusaders turned the Dome of the Rock into a Christian Church and made Jerusalem the capital of the world. It was within this converted mosque that the Order of the Knights Templar was founded. With the recapture of Jerusalem by Saladin in the twelfth century, every vestige of Christian worship disappeared and

the walls of the building were covered with marble and the mosque rededicated to Moslem worship. Since that time it has continued to be a holy shrine to the Moslem people.

The Dome of the Rock is an octangular structure. The great rock, exactly in the center, is enriched by columns united by arches which support the dome. The iron screen which separates the Holy Rock from the aisle is claimed to be the work of the crusaders and is one of the finest twelfth century specimens of wrought iron work in existence. The drum of the dome is richly decorated with mosaics lined with gold. Oriental rugs cover the marble floor. The atmosphere of the mosque is one of serenity and reverence and speaks well of the sincerity of the Moslem's worship.

At Hebron is erected a mosque over what are believed to be the tombs of Abraham and Sarah. This spot is guarded jealously by the Moslems. Mosques and shrines are seen throughout Palestine honoring the Old Testament prophets.

The history of the Rock is indicative of the religious and political conflict which exists in Palestine. To replace the Dome of the Rock with Solomon's temple will not be easy.

TOKYO CONFERENCE

(Continued from page 374)

day before the meeting, people driving or riding great distances to attend services, the hustle and bustle of finding a place to stay, grabbing a bite to eat on the run, meeting brothers, friends, and companions, enjoying the spirit of the gospel for a brief two-hour session together, and again bidding good-bye and returning home with memories enough to last a lifetime.

The services were conducted by Chaplain (Captain) Vadal W. Peterson of Salt Lake City, stationed in Yokohama. He had worked diligently to plan and advertise the conference. Chaplain (Captain) Warren R. Nelson of Salt Lake City, stationed in Gifu presented the names of the General Authorities, and it was with firm conviction that they were sustained. For many of those present it was their first privilege to sustain President George Albert Smith and the newer apostles.

Sister Louise Rumnion, of Honolulu, the first speaker, had served as a missionary among the Japanese people; she said it was while working with them that she received her testimony of the gospel. She spoke in a sweet, low voice, and the brethren listened almost breathlessly to avoid missing a word of her testimony.

Lieutenant John H. Moore of Salt Lake City, now in the quartermaster corps in Kobe, spoke humbly of the responsibilities of bearers of the priesthood after having sustained the General Authorities. He reminded the men of the necessity of resisting the many temptations presenting themselves in the army, and the necessity of remaining true to the Church.

Chaplain (Captain) Roy Darley of Kaysville, Utah, and Washington, D.C., compared the mass leaving home and entering the armed forces to the mass exodus of the Saints one hundred years ago. It was faith and courage which carried them forward to meet the hardships, and it is the same faith which permits young men and women to leave their homes today and return safely thereto unstained by the iniquity of the world. He complimented the many group leaders who had gathered members about them all over the world to hold services in the name of Jesus Christ.

Brother G. Osmond Hyde, of Washington, D.C., in Tokyo to assist in the prosecution of high Japanese war criminals, told of his tour of the United States with Secretary of Agriculture Clinton Anderson, and seeing the hap-

(Continued on page 408)

THE IMPROVEMENT ERA

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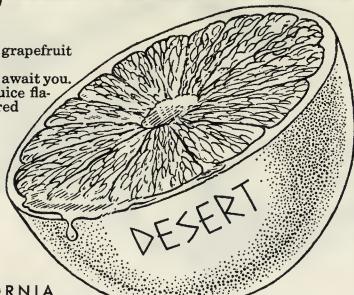


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THE IMPROVEMENT ERA

12 Issues

Tokyo Conference

(Continued from page 406)

py, peaceful land of bounty and plenty and then of his being flown—almost catapulted—into the land of devastation and despair. He recalled the many blessings America and her people have enjoyed in fulfillment of the prophecy of Nephi in the Book of Mormon.

The conference theme was "Forward to a Purposeful Future," and Brother Hyde said with the war being over and men seeing the possibility of their returning home, the young men and women of the Church have a most purposeful future: to return to their home, jobs, farms, and schools, giving those at home a guide and an example to follow that the returning servicemen can best serve their nation and their God in a purposeful future.

Chaplain Peterson's closing remarks were regarding the joy the original six men might have experienced upon visiting the conference being held one hundred sixteen years later in Tokyo, Japan.

In the evening at the Y.M.C.A. (currently a civilian women billet) recreation room three hundred turned out to a program and social. The program, M.C.'d by Paul C. Cracraft of Salt Lake City, included piano solos by Chaplain Darley, Carlyle Marsden of Parowan, Utah, and Kent Acomb, civilian from Salt Lake City; vocal solos by R. Paul Romney and Lawrence A. Johnson, of Salt Lake City, Carlyle Eyre of Cowley, Wyoming, and Reed Davis of American Fork. Cake, pie, ice cream, and lemonade were served to the crowd by two majors and a score of lieutenants.

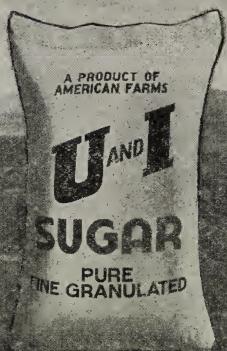
Just as at home, once again the Saints had assembled to renew their covenants, to sustain their leaders, and to partake of a spiritual feast in a general conference.

Services were begun in the Tokyo area by Commander Edward L. Cissold when the troops first landed in Japan. Colonel Maurice Anderson, Latter-day Saint coordinator from Salt Lake City, until his recent return to the States, presided at the services. Present group leader is Richard R. Clawson, Salt Lake City, with Paul Grimshaw, Cedar City, and Carlyle B. Eyre, Cowley, Wyoming, as assistants. Services are conducted every Sunday for an average of one hundred fifty men and women. The group has always been blessed with one or two women members.

The Tokyo Mutual Improvement Association had been actively engaged in a basketball tournament all winter and wishfully thinking that the winning

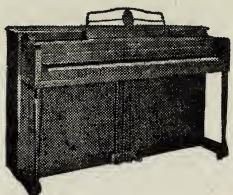
(Concluded on page 410)

THE IMPROVEMENT ERA



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TOKYO CONFERENCE

(Concluded from page 408)
team could have traveled to Salt Lake City for the all-Church finals.

THE native Japanese members of the Church in the Tokyo area were first contacted by Commander Clissold through newspaper advertisements. Colonel Anderson continued working with the Saints, completed an organization and arranged a meeting place for them. A building fund was suggested and more than \$1200 has been donated by members of the armed forces in the Tokyo-Yokohama area.

The Japanese people have been assisted in their meetings, which they now hold once a week in one of their homes, by Preston Evans of Salt Lake City, who served as a missionary in the Japanese Mission, Nozomi Horuchi, Bill Arakaki, and Yoshio Komatsu, all members from Honolulu. These brethren have been a great help to the Japanese members by meeting with them and again teaching the gospel. It has been approximately twenty years since these people had close contact with the Church.

THE ST. GEORGE TEMPLE

(Continued from page 371)

prayer, the music by the Staheli band from Santa Clara, the ceremony in which Brigham Young and several others in authority took out shovelfuls of dirt, the Hosanna shout in which he led the assembled crowd. Walker adds: "By 3 o'clock men and teams were busy digging out the foundation. At night I was around the ward getting men to work on the excavation."

Thus, though the work was started with some pomp and fanfare, it was necessary to follow it through if it were to continue, and it was a Herculean task to which they had set their hands.

Their troubles soon began. On the north wall a solid limestone ledge was found upon which to set the foundation, but on the other sides swampy, boggy ground was encountered. Someone suggested to Brother Brigham that he change the location slightly, just enough, perhaps, to miss this spot. But he was adamant. This was the place which had been dedicated; it was here that the temple should stand. Further than that, he would erect a building that would stand until the millennium.

Again their necessity mothered an invention, for they decided to fill in the bog with volcanic rock, and improvised a pile driver to pound it in securely. This was made of an old cannon that had been hauled from California after the Mexican War. They filled it with buckshot and lead, wrapped it around with cottonwood bark held firmly with steel bands, and set it in a hoist that would lift it thirty feet into the air and let it fall. With this thousand-pound hammer they drove hundreds of tons of rock into the ground, considering a spot solid only when the hammer bounced three times.

The underpinning thus solid, they began on the walls. These are twelve feet thick at the base and slope to a thickness of nine feet at the top of the foundation. How well they were placed is shown by the fact that when some repairs were made years later in order to install modern plumbing, it was necessary to put in shots of powder and blast through the foundation. They were as solid as a cliff, not a crack appearing as a result of the work. All the

way around the outside of the foundation, they built a drain of rocks and mortar to carry away water from the baptismal font. This large tube will almost accommodate a man in upright position, and serves even today as effectively as ever. Thus the temple stands, like a well-rooted tree with as much below the surface as shows above the ground.

It took a little more than two years to complete the foundation. James G. Bleak's *History of the Southern Mission*, Book B, page 321, says:

Feb. 14, 1874. The black rock foundation of the St. George Temple was finished. 710 cords of black volcanic rock had been used. That evening at 7 o'clock a social party was held in the basement of the tabernacle for the workers from the north who had aided in the building of the Temple. Pres. Young blessed the workers.

This entry shows the practice of "calling" workers. Men were asked to fill forty-day missions to work on the temple according to the need and the skill of the worker. Every man in St. George was expected to put in a minimum of one day out of ten. That represented his tithing labor. The men who were called on missions bore their own expense for the most part, although the women of the town did their laundry free.

WITH all their planning, they had hard shifts to make ends meet. Orson W. Huntsman gives a very interesting account of his experience in helping to gather donations.

April 11, 1872. I commenced fixing up to start in company with Jos. W. Hunt, T. N. Terry, and Charley, son of Uncle Charles Pulsipher to San Pete for flour and other provisions for the hands that are at work on the temple in St. George, as the work is about to stop for want of means. So Apostle E. Snow called on Father Terry and Uncle Charles Pulsipher to go through the settlements as far north as San Pete and preach donations to the people and try and raise something to assist on that building. . . .

Thurs. 18. We started with four-horse outfits. The Brethren going on ahead preaching and we followed holding the sacks and taking in everything the good people would give us. . . .

He traces their daily journeys, their

The St. George Temple

stops, and even finds time to tell how J. W. Hunt stripped and swam the Sevier when "the day was cold, and water also, & as for swimmers, we had no volunteers in our company." It seems that the horses were really on the same side of the river, so he had only to swim back again "like Thompson's colt that swims the river to get a drink. . . ." Then on May 2:

We start home. Father Terry and Pulisher join us at Fort Ephraim, they each having teams and also loads. This makes quite a train of wagons, three 4-horse teams and three 2-horse teams. There was not hay enough in the whole place to feed one horse & the grass had not come. Our horses had grain & it rained & we were between hay and grass.

Wed. 15—Arrived home this afternoon finding all well but wanting bread as the whole town was out of flour, and we had plenty of the good things to eat such as flour, pork, and eggs. We donated part of our time and was paid out of our loads for the rest of the time therefore we had something to keep soul and body together and was able to do a little on the great work of building the temple.

The home to which they arrived was Hebron, some thirty miles northeast of St. George. The crickets had visited them the year before, hence the shortage of flour.

The donations of food, supplies, and money were put in the tithing office, and the people who worked on the temple were allowed to draw from them as they needed. The practice was continued during all the years the work went on. John L. Smith's journal, beginning on September 15, 1874, gives a detailed account of his travels in collecting for the temple. He was given that special mission and kept account of what he received. One summary is interesting:

For the year ending Dec. 31, 1875, since April 12 we have traveled 3342 miles, held 161 meetings, preached 185 hours, and collected over \$15,000 for the temple.

Another source of food was the Church-owned Canaan herd which was run out on the Arizona strip and cared for by men called to that work. Once or twice a week a beef would be brought in and killed. Since there was no refrigeration and the flies could not be kept under control, the butchering was done late at night, with a group of Indians standing around waiting for the head and entrails. Before daylight the next morning people would be standing in line for a portion of the beef, each with a tithing office receipt to show that he had worked on the temple. The first there usually received the choice cuts, late-comers having to be content with a shank bone or a knuckle joint.

On April 1, 1874, there was a public ceremony when a stone box was sealed into the wall at the southeast corner. This contained records, coins, newspapers, and a silver plate.

(Continued on page 412)

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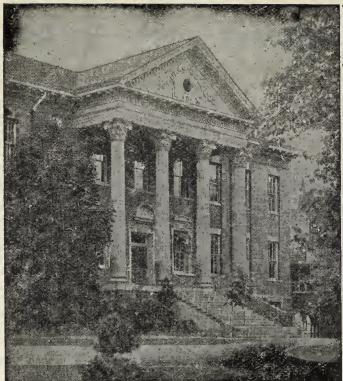
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The St. George Temple

(Continued from page 411)

FROM this point on, the walls of the temple were built of red sandstone quarried from the hills west and north of the town. Another crew of men was called from the north to help with this particular phase of the work.

But their major problem now was lumber. When the settlers first arrived in the valley, there was nothing taller than cactus bush, the sage, and the ever-present chaparral except the twisted mesquite trees and the black willows along the river bottoms. Now they needed the tall pines for cross-beams and scaffolding; they needed lumber for floors and finishing wood. They had found some in Pine Valley which they had used for their other buildings, but now they needed larger trees. They found them in Arizona, as far away as the rim of the Grand Canyon and on top of Trumbull Mountain. To bring in lumber from there presented many problems, a barren desert road, a long journey.

Several men had worked at getting the lumber out, but the difficulties were so great that they became discouraged. At last Robert Gardner was appointed. When George A. Smith asked him about assuming direction of matters at Mt. Trumbull he replied:

Brother Smith, if I were to study my own feelings, I would go on a mission to China rather than go out there, but I have nothing to say. If you want me to go there, I will go and do the best I can.

His account of the activities at Mt. Trumbull is suggestive:

I returned to St. George in a few days and found the mason work of the temple finished, and the workmen were having a jubilee. As soon as I could, I started back with two cooks, men, and provisions, and soon had the mill running. I fitted the mill out with men and took six men with me into the woods. Four with crosscut saws and two with axes. I took my bill of lumber for the temple and my measuring pole and ax and selected and marked suitable trees for the choppers to cut. When they were down I measured and marked them for the men with the crosscut saws to cut log lengths.

Next I arranged for teams and men to haul logs to the mill. After getting that part arranged, we began filling the mill yard with lumber. . . . The nearest water to the mill was two miles and it took one man with a team all the time hauling to supply the mill to keep up steam and for domestic purposes. . . .

My engagement was for six months. . . . When my time was up I gave notice that I wanted to turn the mill over, but I was urged to run them six months longer and set my own price on my time. . . . I had started to build me a house before the President started to build the temple, but he requested that everyone at St. George intending to do building should lay it aside until the House of the Lord was completed. I had done that and filled my mission. . . . Now that my time was not needed on the temple I wanted to return home and get at my own affairs. I did not care to hire out.

There are many stories told of the experiences in getting the lumber off

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THE ST. GEORGE TEMPLE

the mountain and over the desert. Men still point out "Hay Rock," on top of which teamsters used to cache their hay out of reach of range cattle. Here, too, on the shady side, they left their water barrels.

"You let an ox smell water when it is thirsty, and it loses what little sense it ever did have," one old-timer says:

It stampeded straight toward it. That's what happened when they would be coming down that stretch to Hay Rock. If the breeze was right and they got a whiff from the Mocia Spring across the country, they hit right out and scattered the outfit all to hell-and-gone. They had to give up using oxen and put mule or horse teams on that road.

Hannah Fawcett Nixon was one of the cooks at the mill in Trumbull. In the fall she was to come in town, along with three sows and their litters of pigs that had been running loose on the mountain all summer. This is the way she tells it:

Well, we had to do something with all these pigs, so he made a box to put in the big carriage to put the pigs in, and I had to go in town as I was expecting to be confined soon, so he expected me to occupy the front of the carriage and the pigs the back, but the box wouldn't hold all the pigs, so he had to make a bigger box as they had to do something with them and I had to go in, and what to do with them he didn't know. Well, Brigham Jarvis was out there for a load of lumber so they fixed it for me to ride on the load of lumber and the pigs to occupy the carriage. Emma rode Sam Kelsey's horse, as he wanted it brought in, and Will was to bring the pigs. I rode on the load of lumber.

On the way they had trouble aplenty. Going down the big hill, some of the lumber slipped forward and injured one of the Jarvis horses so badly that it could not travel. Then one of the team from the carriage got loose and ran away. So the riding horse was hitched in its place. Mrs. Nixon sat on top of the box of pigs, and they started on. She continues:

Well, we got in to ride, but the road was full of chuck holes and the horses wouldn't keep the road, and we were sitting in the back end of the carriage with our feet hanging down. I was holding onto one of the bows, when the horse pulled out onto the bank and threw the other side into a chuck hole. Well, the bow broke and down I went into the chuck hole almost covered with loose dirt . . .

Five weeks later her daughter was born. Next spring when the baby was scarcely eight months old, her husband sent for her to come out again and cook for the crowd.

We had only the running gears so it would not be very comfortable for me to ride and hold two children on, and in the daytime the sun burned, and at night it was cold to lay out on the ground unprotected, so my baby was almost blistered with the sun, and at night she took cold.

It was this type of devotion which built the St. George Temple, experi-

ences which could be matched by the hundreds. Brigham Young's direct, personal contributions amounted to \$6,281.37, according to the record of James G. Bleak (Book C, page 10):

This amount includes the font, and casting of oxen stairs, and balustrades, which were cast in Salt Lake City costing \$5,000.00 cash, and weighing 18,000 pounds.

Yet this was not more in proportion than the donations of many who spent months of labor on short rations, or who gave when the giving meant real self-denial.

The font and the twelve oxen upon whose backs it now rests were freighted by ox team from Salt Lake City, the drivers receiving credit for tithing labor. The large baptismal bowl came in three pieces which had to be fitted into place and welded together. George Jarvis, an ex-sailor who had taken charge of the scaffolding on the building, improvised a series of pulleys and cranes by which it was accomplished.

The plastering was a gigantic task, for both the outside and the inside must be done. The tabernacle had been built of red sandstone; some homes in town had used it. Brigham Young wanted this building to look like a house of God, and the symbolic whiteness appealed to him. So it was plastered and given an annual coat of lime whitewash to keep it fresh until recent years when paint has been used.

So eager was Brigham Young for the completion of the building that he had the basement dedicated before the upper part was finished, so that baptisms could be performed. This was on January 1, 1877. At the final dedication, on April 6 of the same year, most of the General Authorities of the Church were present, and people gathered from far and near. It was a wild, stormy day. The congregation thrilled to the words of their leaders; their hearts were quickened when Brigham Young spoke; he became so emphatic that he struck the pulpit with his cane hard enough to leave deep dents. They all felt that the tumult without was an expression of Satan's rage at being foiled again, and they were not surprised when they came out to find several carriages blown over. This was the house of God; Satan could be expected to show his anger when it was finally completed. As for them, they felt a sense of ownership in it, for all had shared in its erection.

The Latter-day Saints have built other temples and will build many more, but around none will there be more of the aura of romance, of sacrifice, and high endeavor than accompanied this, the first in the west. After nearly seventy years it stands unchanged, still dominating the landscape. As one pilot said, "From the air it looks like a white gem in a green setting." It will continue to be a beacon to airplanes, a landmark to tourists, and a holy place to members of the Church.



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A THREE-ACT FARCE

(Continued from page 367)

about? Our boys are now returning from charging up the ramparts, giving their lives for freedom, and we at home in a wholesome way in our attitude are fairly gnawing at the pillars sustaining liberty and justice. While thousands with the fervor that should prompt all of us to sacrifice for liberty, are giving, as it were, a good pail of milk, thousands are kicking the white liquid over.

Too many at home are scratching their heads scheming how they can, in the shrewdest way, tear the wing feathers from the American eagle. America is going to turn one of the most spectacular somersaults ever recorded in the history of nations if we don't tumble to the seriousness of this bleeding that is going on. To say we are in the process right now in a gigantic way to kill the hen that lays the golden egg expresses it in language as weak as skimmed milk.

SOME of us pretend to be really religious. Now you folks, whether the sons and daughters or parents, parties to these selfish manipulations, how can you reconcile your conduct with the lives of your pioneer or pilgrim forebears whom you pretend to honor for their sacrifices, with this double-crossing act that is being played on the stage of this wonderful land?

Let's have before us eternally, acting as a magnetic pole to our compasses of life, this simple word "honesty." Like a mariner going through the tempest of life, let it be our North Star. We can't go very wrong if we keep our bearings accordingly.

At our old home we always kept a cow, I remember Father always used to buy hay by the wagonload. He went to the market, chose his particular load, and in a few hours it was stuffed into the hayloft. It was always sold by official weight. If a farmer were unscrupulous enough to add a lot of water, sprinkled in the center of the load where it would not be easily detected, he might get away with it. (Of course, nobody in those days liked to

pay \$10.00 a ton for just plain water.) A farmer, of the type we are talking about, in the course of getting ready for marketing his hay one early morning, was heard to call out to his son in the yard, "John, put a dozen more buckets of water on the hay and hurry in to prayers."

Now that poor fellow was just thinking "bowlegged." His religion had a terrible case of malnutrition.

It doesn't make any difference what your religion is, when you kneel in prayer to give your thanks and offer your supplications, you want to do it with "clean hands."

Maybe I can make myself a little clearer by telling a story I heard one of my associates tell a year or so ago. It seemed that a man lived near the railroad tracks and used to get his winter's coal by going along the tracks with his wagon and picking up little pieces of coal, which had been knocked off the coal cars in the course of switching. Now it helped the man materially, and nobody objected.

But our friend wasn't willing to let well enough alone. One early morning while it was yet dark he was down near the coalyard and the old Nick really tempted him. Satan found him entirely off guard. (I really think sometimes we blame the devil too much for our weaknesses.) Here's what happened:

The subject of our story had his team, and the wagon they were pulling was empty. Nobody seemed to be around on such a dark and frosty morning. He spied the chute whence the coal avalanched in the wagons by releasing the lever. It was just too much temptation. In a jiffy the team had been wheeled around and the wagon was right in the path of the coal supply. In less time than it takes to tell it, he pulled the lever, and the coal flooded the wagon box. It came down that chute so fast and furious that the load broke the axle of the old fellow's wagon. Yes, he was stuck and with no way to unload. Out of the darkness appeared as if by magic, the night watchman with

his police badge fluttering in tune with his lantern. The officer had nothing else to do than his duty even if one of his friends was caught hands down. "John," said he, "I've just called the police station, but they may not get down here for half an hour. Let's go over to the depot. It's nice and warm over there, and we can have a warm cup of coffee while we're waiting."

John's eyes flashed, he raised up in his boots and looked defiantly into the face of the administrator of the law. His indignation broke loose, "I want you to know that drinking coffee is against my religion."

Again: "Oh, consistency, thou art a jewel."

What I am trying to say is, if you pretend to be devout you can't ride some items of your religion to death and leave honesty out of the picture. No man is really religious who isn't honest.

THEY tell a story of a negro's coming face to face with a strange inscription on a tombstone. It read, "I am not dead but sleeping." Looking down philosophically on that sacred spot the old fellow observed, talking aloud to his friend under six feet of ground, "Well, pal, you're just fooling yourself, that's all."

Now you folks that are in this skin game we are talking about, with one hand fleecing the government and with the other petitioning for a ringside reservation in the realms above, if I read the scriptures right, "Well, pal, you're just fooling yourself, that's all."

I am talking to you sons and daughters of these folks under fire as well as to the old folks themselves. Do you ever imagine your grandfathers and grandmothers or your great-grandparents looking down on you from above as you stoop to this dishonesty? They gave their "all" for their country and some for their religion. No sacrifice was too great either for their country or their religious convictions. What do you suppose they think of you, their flesh and blood!

EVIDENCES AND RECONCILIATIONS

(Continued from page 385)

able, that he was as certain of his testimony as he was of the sun in the high heavens. He finally settled, in his old age, in Clarkston, Utah. He died with his testimony upon his lips.

The lives of the eight witnesses tell the same story. One of the witnesses, John Whitmer, was excommunicated from the Church. Two, Jacob Whitmer and Hiram Page, withdrew from the Church. The other five, Christian Whitmer, Peter Whitmer, Jr., Joseph Smith, Sen., Hyrum Smith, and Samuel H. Smith, remained faithful, useful

members of the Church during their whole lives.

All of the eight witnesses, whether in or out of the Church, maintained to their last breath that they saw and handled the plates from which the Book of Mormon was translated.

Every one of the eleven witnesses remained true to his testimony concerning the Book of Mormon plates.

5. *The explanation by the witnesses alone is acceptable.*

The facts connected with the Book of Mormon witnesses are so unanswerable that they have been disconcerting

stumbling blocks to unbelievers. Unfriendly critics have usually tried to draw attention away from them, as bearing of little significance.

More honest unbelievers have attempted two explanations, and two only.

The first suggestion is that the witnesses were dishonest, and in collusion with the Prophet. That is, the whole story of seeing the plates was invented, and had no basis in fact. That explanation has long since fallen to the ground. This is admitted by most anti-Mormon writers. The well-attested life histories of the witnesses show every one of

them to have been honest and honorable in his dealings with his fellow men. If their testimonies had been untrue, one or the other would have revealed his perfidy. Many opportunities were given them. Oliver Cowdery, David Whitmer, and John Whitmer were excommunicated from the Church, improperly, as they thought. They then soured upon the Prophet and the Church. That would have given them a chance to declare the whole thing a fraud. Instead they remained true to their testimony. Even anti-Mormons have conceded that collusion among Joseph Smith and the witnesses is most improbable.

The second explanation, conceived in desperation by those who will not believe the truth, has been that Joseph Smith was endowed with great hypnotic power, which enabled him to make the eleven witnesses think they saw things which did not exist. This explanation is much like the drowning man clutching at a straw.

This far-fetched explanation asks us to believe that eleven very dissimilar men, all of them questioning the claims of the Prophet, could be made to see, hear, and touch, alike, figments of nothingness. It is an absurd request to make of intelligent people. The testimonies of the witnesses rest upon three senses: seeing, hearing, touching. Even the confirmed believer in hypnotism would hardly dare cover so big a territory. Moreover, though it is conceded that the Prophet had a magnetic personality, there is nothing in his well-documented life to credit him with such, or any, hypnotic power.

The more the witnesses are studied the more certain the student becomes that their testimonies are true and irrefutable.

They were honest men, clear headed, hard headed, not easily influenced. They had seen and handled the Nephite plates. They had heard a voice from heaven, declaring the work to be true. They could do nothing else than to bear witness to their glorious experience. The testimonies of the witnesses to the Book of Mormon is an unanswerable proof of the divine mission of Joseph Smith the Prophet.—J. A. W.

For further reading and proofs of the above statements see:

History of the Church, Volume I, chapter VI.

Stevenson, Edward, *Reminiscences of the Prophet Joseph Smith*.

Lang, W., *History of Seneca County*, pp. 364, 365.

Nibley, Preston, Compiler, *Witnesses of the Book of Mormon*.

Jenson, Andrew, *Church Encyclopedia*, Vol. I: Oliver Cowdery, pp. 246-51; Martin Harris, pp. 271-76; David Whitmer, pp. 263-71.

JUNE 1946

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Your Page and Ours

Bishop Frank H. Brown of the Lowell (Wyoming) Ward, Big Horn Stake was recently awarded the Silver Beacon Award by the National Council for outstanding service to boyhood. The presentation was made at Cody, Wyoming. Bishop Brown began his scouting activities in Evanston, Wyoming, in 1918. He continued to serve scouting interests as a missionary to southern California where he filled a full-term and part-time mission in the 'twenties. He again became associated with scouting in Wyoming in 1928, and has been bishop of the Lowell Ward since 1932. This is the ward from Big Horn Stake which has achieved the goal of "an Era in every home," for seven consecutive years.



Dear Editors:

I AM just an average sailor stationed on Guam but today I have a marvelous experience came about. Our "Recreation Hut" has an inadequate supply of magazines—so, many times fellows who receive publications directly from home, when finished with a magazine, will leave it in the "Recreation Hut" for some less fortunate fellow to read. That is how I received my introduction to your fine magazine. Someone had left three copies there—I took them all and spent the entire afternoon reading them from cover to cover. A publication of that sort must receive millions of compliments, but I can't resist telling you it is the finest magazine I have ever read in my life.

As it is natural that my wonderful discovery today should make me want to have a subscription to *The Improvement Era*, I am therefore enclosing two dollars for a subscription.

Thank you.

Sincerely,

Walter Bryant

Circulation Department

Dear Sir:

ENCLOSED find the sum of two dollars for the purpose of securing for another year my subscription of the *Era*.

While overseas in the Pacific my *Era* coming each month was truly a godsend, even though they seemed so slow in getting to us, my buddies and I would enjoy each edition so very much.

When I left Tinian about a month ago, the *Era* was quite a popular magazine as I had given several copies to the army hospital, and to one of my buddies who had built himself a barber shop, and his customers would sit for hours reading the *Era* or even just to come in to sit and read them.

Had the privilege of meeting Chaplain G. L. Erickson during a short stay in Saipan and I can truly say, "there is a good man." He is doing a fine work there with the members and nonmembers of the Church, and he is very popular.

Sincerely yours,

Robert M. Wilson

The Mother of Invention

"Can any of you children tell me why King Nebuchadnezzar built the hanging gardens?"

"Probably because his next-door neighbor kept chickens."

Just Average

If your ability is just average, don't worry about it. More often than not success is just—

Average ability—plus boundless energy

Average ability—plus constructive imagination

Average ability—plus sound judgment

Average ability—plus the desire to learn and the will to pay the price of learning, hard work

Average ability—plus the ability to make the best use of it

Average ability—plus the ability to create your own opportunities without sitting back and waiting for them to appear

Average ability—plus courage, optimism, and faith in your fellow men

Average ability—plus a body kept strong and healthy, a level head, and a generous heart

Odds Even It

"I see that a man who speaks seven languages has just married a woman who speaks three."

"That seems to be about the right handicap."

Ain't It, Though

Life is an eternal struggle to keep one's earning capacity up to one's yearning capacity.

Silent Punishment

"Well," said the peace-loving husband, "it takes two to make a quarrel, so I'll shut up."

"That's just like a man," whimpered the little woman. "You'll just sit and think mean things!"

One Way Out

"I wish I could find a way to stop my wife from spending so much on gloves."

"Try buying her expensive rings."

Front Row, Center

"Oh, Mother," exclaimed the little girl, "just see that man! He hasn't a hair on his head. Isn't it sad?"

"Hush! He will hear you."

"Oh, doesn't he know it?"

Also A Capitalist

"What is a plutocrat?"

"A man who can get his hair cut the day before pay day."

Averages Are Relative

"Scientists claim that an average person speaks ten thousand words a day."

"Yes, but remember dear, you're far above average."

Open Secret

"Is it true that he has a secret sorrow?"

"My, yes! Hasn't he told you about it yet?"

Adequate Preparation

"Have you anything put away for a rainy day?"

"Yes—an umbrella."

Knows the Book

"What excuse does he give for not working?"

"All of them."

Cause for Alarm

"Why did they stop running around together?"

"Nobody knows."

"Oh, how terrible!"



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